

The BIBLE SPEAKS

Containing
One Hundred Forty-One Readings Systematically
Arranged for Home and Class Study and Answer-
ing Nearly Three Thousand Questions

by W. L. Emmerson

Additional Notes Gathered and Prepared by
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Preface

NEVER before have so many voices clamored for audience as in our day. From the public platform, through the medium of the press, and over the ether, leaders of thought and action insistently proclaim their particular recipes for remedying the ills of mankind. Yet so diverse and contradictory are they, that, instead of quieting man's fears and giving assurance and hope, the confusing babel serves only to increase perplexity and despair.

Amid the darkness of earth's night of sin and woe the hearts of men everywhere yearn for some authoritative Voice to guide their erring steps into paths of truth.

To those who have had "ears to hear" such a Voice has spoken in the pages of Holy Writ. And no less in the crisis hours of history to which we have come, has it a message of hope and courage for every responsive soul.

For many, however, a very real problem presents itself as the pages of the Sacred Volume are turned with sincere desire to understand its message of life. "How can I find an answer to the particular problem about which I am exercised? I have my Bible, but I need some guide to lead me along its highways and byways and point out its glories and holy truths."

It is to help meet this commonly felt need that the present work is sent forth. Its plan is simple. In one hundred forty-one readings carefully compiled in counsel with experienced ministers, Bible teachers, and other Christian workers, an endeavor has been made to set forth the whole range of Bible teaching about the world and man, sin and salvation, the meaning of history, and the ultimate purpose of God—not in the form of a fallible human commentary, but as God's own answers in His own words to the agelong questions in the minds of men. Those who will prayerfully apply themselves to their study will find, we confidently believe, within the sacred pages of God's word, a perfect answer to every problem, whether concerning this life or the life to come.

In the compilation of these studies, consideration has been given to all relevant passages, and from them the most pointed

texts have been chosen in order to present comprehensively, yet within reasonable compass, the fundamental teachings of the Bible. In many places reference is also made to supporting texts, and with the aid of the marginal references in his own Bible the diligent student will be able to develop each theme at will.

While the essential purpose of the volume is to let the Bible speak for itself, brief explanatory notes, often in the words of great preachers and teachers, have been added here and there to emphasize the message of the Inspired Word. In selecting these comments, no account has been taken of denominational barriers. The only criterion has been the sincerity and truth of their witness to the evangel of God.

It is thus hoped that those who approach the Bible for the first time will here find clear and simple guidance as they seek to comprehend the great doctrines of Holy Scripture, and that those who have made the Bible a lifelong study may be led into a deeper and more blessed understanding of the profundities of divine revelation.

One other feature deserves special mention—the fine selection of masterpieces of sacred art with which the work has been profusely embellished. We have associated with the Bible studies some of the most inspiring examples of modern religious art in order that the message of the Scriptures may be seen with the eyes as well as perceived by heart and mind.

That many, through these pages, may gain a new love for the Book of books and hear more clearly the “still small voice” which is seeking to make itself heard amid the din and clash of earthly strife is the sincere prayer of—

THE AUTHOR.

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**PART
ONE**



**WHAT THE BIBLE
TEACHES ABOUT...**

The Scriptures

How We Got Our Bible

Is Our Bible Complete?

Can We Believe the Bible?

A Book From Heaven

Why We Need the Bible

How to Understand Your Bible



How We Got Our Bible

1. How close was man's first fellowship with God?

"They heard the voice of the *Lord God walking in the garden* in the cool of the day. . . . And the Lord God called unto Adam." Genesis 3:8, 9.

2. What caused the break in this intimate communion?

"Your *iniquities* have separated between you and your God, and your *sins* have hid His face from you." Isaiah 59:2.

3. After sin entered the world, what modified method of communicating with man did God adopt?

"God, who at sundry times and in divers manners spake in time past unto the fathers *by the prophets*." Hebrews 1:1.

4. What nation did God single out to be the special instrument of His revelations?

"What advantage then hath *the Jew*? . . . Much every way: chiefly, because that unto them were committed the oracles of God." Romans 3:1, 2. See also Romans 9:4.

5. What further provision did God make for keeping the knowledge of His will before His chosen people?

"The Lord said unto Moses, *Write this for a memorial in a book*." Exodus 17:14. See also Exodus 24:4.

NOTE.—In His providence God gathered up the record of the past and communicated it to Moses, instructing him to write it in a book to form the nucleus of a written revelation which could be handed down from generation to generation. By divine inspiration Moses wrote the books of Genesis, Exodus, Leviticus, Numbers, and Deu-

teronomy, which became known as "the book of Moses" (2 Chronicles 25:4), "the book of the law of Moses" (Joshua 23:6), and in later times the Pentateuch.

"Sweep away his [Moses'] authority as an inspiration, and you undermine the whole authority of the Bible; you bring it down to the level of all other books; you make it valuable only as a thesaurus of interesting stories and impressive moral truths, which we accept as we do all other kinds of knowledge, leaving us free to reject what we cannot understand or appreciate or even what we dislike."—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, pp. 125, 126.

"We reject, however, with scorn all those learned and labored myths that Moses was a legendary figure. . . . We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally. . . . We may be sure that all these things happened just as they are set out according to Holy Writ."—Winston S. Churchill, *Thoughts and Adventures*, page 249.

6. Who was commissioned to continue the sacred record after the death of Moses?

"*Joshua* wrote these words in the book of the law of God." Joshua 24:26.

7. Who were chosen by the Lord to give guidance and reproof to His people after Israel settled in Canaan?

"The Lord testified against Israel, and against Judah, by all *the prophets*, and by all *the seers*." 2 Kings 17:13.

NOTE.—During the period of the monarchy there were added to the books of Moses and Joshua the books of Samuel, the earlier parts of the Kings and the Chronicles, the psalms of David, the Proverbs, the Song of Solomon, Ecclesiastes, and the writings of the earlier prophets, Isaiah, Jeremiah, Hosea, Joel, and Amos.

8. During the captivity of Israel and Judah or immediately after the captives' return to their homes, what new books were incorporated into the Scriptures?

Ezekiel, Daniel, Obadiah, Nahum, Habukkuk, Zephaniah, and perhaps the latter parts of the books of the Kings and the Chronicles.

9. How did the children of Israel who returned from captivity indicate their desire to understand the words of the Lord?

"All the people *gathered themselves together*; . . . and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." Nehemiah 8:1. Read verses 1-8.

10. What books were added in postcaptivity days to complete the Old Testament as we now have it?

Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi.

NOTE.—With the book of Malachi, written about 400 B. C., the canon of the Old Testament was completed. It had been in process of formation for more than one thousand years.

11. How did Jesus refer to the Old Testament Scriptures?

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses*, and in *the prophets*, and in *the psalms*, concerning Me." Luke 24:44.

NOTE.—This threefold division was the customary classification of the Old Testament books in the days of Jesus: "the law of Moses," including the five books of the Pentateuch; "the prophets," comprising Joshua, Judges, First and Second Samuel, First and Second Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; "the psalms," including also Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and First and Second Chronicles.

12. In what form were the earliest writings of the New Testament set down?

"I charge you by the Lord that this *epistle* be read unto all the holy brethren." 1 Thessalonians 5:27. See also Colossians 4:16.

NOTE.—As time passed, it became more and more difficult for the apostles personally to visit all the groups of Christian believers which were springing up. In order to meet the need for further instruction

in the faith, to combat prevailing error, and to warn against strange and heretical teachers, the apostles were led to send forth messages of warning and exhortation. See 1 Corinthians 1:1, 2; Galatians 1:1, 2; Ephesians 1:1; James 1:1; 1 Peter 1:1.

13. What portions of the New Testament were next written?

"Forasmuch as many have taken in hand to set forth in order a *declaration of those things which are most surely believed among us*; . . . it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke 1:1-4.

NOTE.—Some thirty-five years had passed since Jesus ascended to heaven, and persecution was decimating the ranks of the disciples. Soon there would be no one who had been with Jesus who could tell the story of His life and teachings. Therefore several men were led to prepare authoritative accounts, and the gospels, or "good news," came into being. The earliest was written by Mark; Matthew wrote his Gospel soon after, followed by Luke. John's Gospel came much later and was one of the last of the New Testament books to be written.

14. In addition to his gospel what further record was Luke inspired to set down in writing?

The Acts of the Apostles is the book of the New Testament giving an account of the early church leaders as they went forth to fulfill the great commission given them by Jesus. See Acts 1:8.

15. With what prophetic communication was the New Testament completed?

"The *revelation of Jesus Christ*, which God gave unto Him to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Revelation 1:1.

NOTE.—By A.D. 100 all the books of our New Testament had been written. That this was in the providence of God is clearly evident, for not one of the apostles, save perhaps John, lived to see the beginning of the second century. The believers now began systematically to copy out and circulate the apostolic writings with the Old Testament Scriptures. From the middle of the second century, testimony is forthcoming from every part of the Roman Empire to the general acceptance of the whole Bible, as we know it, as the inspired word of God.

16. How did God intend that the Bible should be used?

a. It was to be read publicly in the assemblies of God's people. "Go thou, and *read in the roll*, which thou hast written from My mouth, the words of the Lord in the ears of the people *in the Lord's house*." Jeremiah 36:6. See also Nehemiah 8:8.

b. It was to be studied earnestly by the individual believer. "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Timothy 2:15.

NOTE.—"In the Bible, I must read the word of God to me in my specific situation. I must read it as one listening to God, in order to learn His will concerning me and my duty as I face a particular decision. I must read it as one who is at the parting of the ways, as one who must now choose between good and evil, between life and death."—Joseph Haroutunian, "The Bible and the Word of God," *Interpretation*, vol. 1, No. 3, p. 295.

17. What blessed result will follow the wholehearted acceptance of the word?

"These are written, *that ye might believe* that Jesus is the Christ, the Son of God; and *that believing ye might have life* through His name." John 20:31.

Is Our Bible Complete?

1. Do all Bibles contain exactly the same books as the Authorized and Revised Versions?

No, the Douay Bible of the Roman Catholic Church contains what is known as the Apocrypha. This comprises seven books; namely: Tobit, Baruch, Judith, Wisdom, Ecclesiasticus, and First and Second Maccabees, together with six additional chapters to the book of Esther and seventy extra verses in the third chapter of Daniel, giving "The Story of the Three Children."

2. What does the Roman Catholic Church say concerning the contents of her Bible?

"If anyone does not receive the entire books with all their parts as they are accustomed to be read in the Catholic Church, and in the Old Latin Vulgate Edition, as sacred and canonical, . . . let them be anathema."—*Decree of the Council of Trent*, 1546.

3. Can we ascertain what books there were in the Old Testament as used in the days of Christ?

NOTE.—"The Septuagint was the Old Testament of the times of Christ and the apostles. From its pages, in its language, the New Testament writers usually quoted. The early Christian church all about the shores of the Mediterranean Sea adopted generally that version of the Old Testament. It was by the use of it that they proved that Jesus was the promised Messiah, that all the law and the prophets were fulfilled in Him."—Ira M. Price, *The Ancestry of Our English Bible*, page 62.

"The Septuagint, as it has come down to us, embodies not simply

a translation of our Hebrew Bible, but also of many of the so-called apocryphal books."—*Ibid.*, page 54.

4. From what Old Testament books did Christ and the apostles quote?

While Christ and the apostles quoted from practically every book in the Protestant canon, they never quoted any of the apocryphal books as Scripture, nor even recognized their existence.

5. Did the early church accept the apocryphal writings?

NOTE.—"The apocryphal books were not admitted into the canon of the divinely inspired Scriptures in any catalogue of the sacred books, recognized by any council of the ancient Christian church, nor in any catalogues published by the Fathers or ecclesiastical writers of the first four centuries."—Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. 1, p. 480.

6. Have any Roman Catholics ever questioned the inclusion of the Apocrypha in their Bible?

Yes. The great Roman Catholic scholar Jerome, when instructed by Pope Damasus about A. D. 400 to prepare the standard Latin Vulgate Version, wanted to exclude the Apocrypha because he believed that it had no place in Scripture. He was prevented from doing so, however, and under pressure he allowed it to remain to be "read for purposes of edification."

7. What other Catholic authorities have made pronouncements against the authority of the apocryphal writings?

Augustine followed Jerome in recognizing a difference between the canonical and the apocryphal books. The Spanish and transalpine churches rejected the Apocrypha. The British Catholic scholars Bede, John of Salisbury (1180), and William Ockham (1347) all separated the apocryphal books.

Cardinal Ximenes, in his magnificent Polyglot Bible, separated the Apocrypha from the rest of Scripture in the sixteenth century.

Even after the Council of Florence in 1442 and the Council of Trent in 1546 had pronounced the apocryphal books equal in inspiration to the other books, Sixtus of Siena (1566) insisted on separating the Apocrypha from the rest of the canon, and Bernard Lamy declared: "Nevertheless they are not of the same authority."

8. Why, then, does Rome insist on retaining the Apocrypha?

Because the apocryphal books can be quoted in support of some of the doctrines which the church holds.

a. Prayers for the dead are advocated. "If he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead." 2 Maccabees 12:44.

b. The dead are represented as praying for themselves. "O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before Thee." Baruch 3:4.

c. The meritorious value of almsgiving is emphasized. "For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." Tobit 12:9.

d. The doctrine of purgatory is suggested. "The souls of the just are in the hand of God, and the torment of death shall not touch them." Wisdom 3:1.

9. To what conclusion must we therefore come with respect to the Apocrypha?

That it has no place in the canon of divine revelation.

Can We Believe the Bible?

1. WHAT claim does the psalmist make for the Scriptures?

"Thy word is *true from the beginning*." Psalm 119:160.

NOTE.—Modernists dispute this statement, declaring that they have discovered many historical, geographical, chronological, and scientific "mistakes" in the Scriptures. They contend that if the Bible is not accurate in details which can be tested by outside evidence, it cannot be "infallible" in its spiritual teaching.

2. How important is it that we be certain as to the basis of our faith?

"If the *foundations* be destroyed, what can the righteous do?" Psalm 11:3.

3. Why should Christians know and understand the teachings of the Bible?

"*Be ready always to give an answer* to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

4. To what does the Bible direct us to turn for evidence supporting the truth of God's love and power?

"Ask now the *beasts*, and they shall teach thee; and the *fowls* of the air, and they shall tell thee: or speak to the *earth*, and it shall teach thee: and the *fishes* of the sea shall declare unto thee." Job 12:7, 8.

5. How do the heavens witness to the Bible's revelation of God and of His power?

"The *heavens* declare the glory of God; and the firmament sheweth His handiwork." Psalm 19:1.

NOTE.—"Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now."—Sir James H. Jeans, *Eos*, page 55.

6. What witness do all created things give to their Maker and to the truth of the Bible record?

"For the invisible things of Him from the creation of the world are clearly seen, being *understood by the things that are made*, even His eternal power and Godhead." Romans 1:20.

NOTE.—"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."—Sir John Herschel, quoted by Howard A. Johnston, *Bible Criticism and the Average Man*, page 26.

"Science is compelled to accept the idea of creative power."—Lord Kelvin, quoted by Bernard Heywood, *This Is Our Faith*, page 36.

"In our study of natural objects we are approaching the thoughts of the Creator, reading His conceptions, interpreting a system that is His and not ours."—Louis J. R. Agassiz, *Methods of Study in Natural History*, 19th ed., page 14.

7. Mention some striking facts of the natural world which were actually anticipated in the Bible long before they were discovered by the scientists.

a. "He . . . hangeth the earth *upon nothing*." Job 26:7.

NOTE.—The suspension of the earth in space was described by Copernicus in 1543.

b. "He looketh to the ends of the earth: . . . to make the *weight* for the winds." Job 28:24, 25.

NOTE.—Galileo (1564-1642) was the first to affirm that air had weight.

c. "Who hath *measured* the waters in the hollow of His hand, and meted out heaven with the span, and compre-

hended the dust of the earth in a measure, and *weighed* the mountains in scales, and the hills in a balance?" Isaiah 40:12.

NOTE.—Only in recent years has it been realized how important are the proportions and balance of the land masses and oceans on the earth's surface.

d. "They [the heavens and the earth] shall perish; but Thou remainest; and they all shall *wax old* as doth a garment." Hebrews 1:11.

NOTE.—Not until the twentieth century was the progressive aging and disintegration of matter by radioactivity discovered. Nature is going down. "The downward journey is easy, while the upward is either hard or impossible."—Sir James H. Jeans, *The Universe Around Us*, page 306.

e. "For the *life of all flesh* is the blood thereof." Leviticus 17:14.

NOTE.—The circulation and function of the blood was discovered by William Harvey in 1615.

"Prophecy and miracle confirm the word; science and revelation are co-witnesses to the same God; astronomy hints His eternity, immensity, infinity; natural philosophy tells of His omniscience, omnipotence, omnipresence; physiology suggests His wisdom and goodness; the beginnings of life, of consciousness, of intelligence and of conscience, are miracles which cannot be accounted for without Almighty power, and ought to make both atheism and pantheism alike impossible; while the heart of man and the history of man unite to witness to a need and a craving never filled except by Christ Jesus."—Arthur T. Pierson, *Many Infallible Proofs*, page 19.

8. How have men spoken "to the earth," and what has it taught?

Buried civilizations of earlier days have yielded their treasures to the spade of the archaeologist.

9. What are some striking examples of Bible facts once denied by the critics but which have been completely confirmed by modern archaeological discoveries?

a. They declared that Abraham was a half-savage nomad

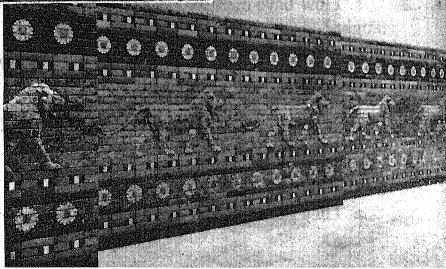


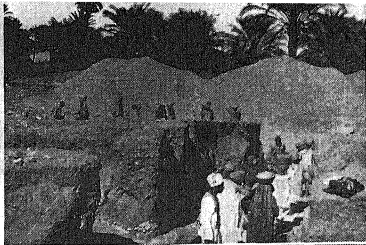
KEYSTONE

Excavations near Persepolis uncover clay tablets which give details of the times of Xerxes and his father, Darius I, kings of the Medo-Persian empire.

Not only in the city of Rome, but in Syria and other places in the Roman Empire, are broken columns testifying to the greatness of past times.

A reconstructed section of the wall along Procession street in Babylon, showing lion figures, gives indication of the grandeur of this ancient capital.





These huge stones formed a portion of a wall in the palace of Sargon, the king of Assyria who attacked and conquered Samaria, the capital city of Israel.



In these ruins were found the Tel el-Amarna tablets, many of which are the letters of Egyptian commanders in Palestine during Israel's invasion of that country under Joshua.



This wall at Karnak in Egypt shows in relief some of the records of Shishak, the Egyptian monarch who came up against the city of Jerusalem during the reign of Rehoboam, King of Judah.



KEYSTONE



These columns of the temple of Amenophis III at Luxor show clearly the departed glory of Egypt, testifying to the certainty of the prophetic word.

quite incapable of the activities credited to him in the Biblical record. But in recent years it has been proved by Professor Leonard Woolley that a high state of civilization existed in the Near East long before the days of Abraham. Read his *Ur of the Chaldees*; also Sir Charles Marston, *New Bible Evidence*, pages 88-123.

NOTE.—“It is evident that the background supplied by recent excavations for the period of Abraham corroborates the sacred narrative.”—Sir Charles Marston, *New Bible Evidence*, page 123.

b. They ridiculed the account of the capture of Jericho by Joshua until Professor J. Garstang of Liverpool University excavated the site and declared: “Set side by side with the Biblical narrative, the material evidence is seen to bear out in every essential detail the record of the capture and destruction of Jericho by the Israelites under Joshua.”—Quoted by D. E. Hart-Davies in *Journal of the Transactions of the Victoria Institute*, vol. 67, p. 84.

c. They once denied the existence of the Hittites. But Professor A. H. Sayce of Cambridge proved the existence and extent of the Hittite Empire by excavating thousands of remains from all over Asia Minor and northern Syria. Read *Monument Facts and Higher Critical Fallacies*, by A. H. Sayce; also Sir Frederic Kenyon, *The Bible and Archaeology*, pages 81-96.

d. They denied that there ever was a king of Babylon called Belshazzar. Today more than five hundred tablets mentioning his name are known. Read *Nabonidus and Belshazzar*, by R. P. Dougherty.

e. They asserted that the book of Acts was entirely untrustworthy in its history and geography. Sir William M. Ramsay, however, after years of travel in Asia Minor, conclusively declared: “You may press the words of Luke in a degree far beyond any other historians, and they stand the

keenest scrutiny and the hardest treatment."—*The New Testament in the Light of Modern Research*, page 166. Read A. T. Robertson, *Luke the Historian*.

10. What testimonies have noted excavators borne respecting the results of archaeological research?

NOTE.—"The progress of archaeological research will be found to constitute a steady march in the direction of establishing the essential trustworthiness of the Bible narrative, and of greatly increasing our intelligent comprehension of it, and thereby our appreciation of its spiritual message, which constitutes its real value for mankind."—Sir Frederic Kenyon, *The Bible and Archaeology*, page 30.

"In the language of the British Law Courts, the 'solemn nonsense,' 'the insult to common sense,' and the 'fantastic hypotheses,' of higher criticism, as applied to the Bible, will be remembered with shame by future generations of scholars."—Sir Charles Marston, *New Bible Evidence*, page 237.

"The skepticism of the 'critic' has been proved to have been but the measure of his own ignorance, the want of evidence to have been merely his own ignorance of it. . . . The whole fabric he had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident."—A. H. Sayce, *Monument Facts and Higher Critical Fallacies*, page 121.

"The trend of all this increased knowledge has been to confirm the authority of the books of the Old Testament, while it illuminates their interpretation. Destructive criticism is thrown on the defensive; and the plain man may read his Bible confident that, for anything that modern research has to say, the word of our God shall stand forever."—Sir Frederic Kenyon, in *Journal of the Transactions of the Victoria Institute*, vol. 73, p. 83.

11. In what Biblical terms may we therefore express our confidence in the trustworthiness and accuracy of the Scriptures?

"Thy word is *very pure*: therefore Thy servant *loveth* it."
Psalm 119:140.

A Book From Heaven

1. WHAT terms applied to the Biblical record affirm its divine origin?

"The book of the Lord." Isaiah 34:16. "The gospel of God." Romans 1:1. "The oracles of God." Romans 3:2. "The good word of God." Hebrews 6:5. "The word of Christ." Colossians 3:16.

2. From whom do the Bible writers claim to have received their messages?

"God spake all these words." Exodus 20:1. "The *Spirit of the Lord* spake by me, and His word was in my tongue." 2 Samuel 23:2. "The revelation of *Jesus Christ*, which God gave unto Him; . . . and He sent and signified it by His angel unto His servant John." Revelation 1:1.

NOTE.—"The prophets and psalmists were not mere impassive channels through whose lips or pens God poured forth an abstract doctrine. He spoke not only through them, but to them and in them. They had an intelligent share in the divine converse with them; and we can no more understand the divine word without taking them into account than we can understand a human conversation without taking account of both interlocutors."—W. Robertson Smith, *The Old Testament in the Jewish Church*, page 19.

3. How explicitly do they disclaim credit for their compositions?

a. They specifically disavow responsibility for their revelations. "I certify you, brethren, that the gospel which was preached of me is *not after man*. For I neither received it of man, neither was I taught it, but by the *revelation* of Jesus Christ." Galatians 1:11, 12.

b. Sometimes they did not understand their writings. "I heard, but I *understood not*." Daniel 12:8.

4. How do they acknowledge each other's inspiration?

"I *Daniel* understood by books the number of the years, whereof the word of the Lord came to *Jeremiah* the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Daniel 9:2. "Our beloved brother *Paul* also according to the wisdom given unto him hath written unto you." 2 Peter 3:15.

5. What seal does Jesus set on the inspiration of the Scriptures?

"All things *must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44. "The Scripture *cannot be broken*." John 10:35.

6. Are there any evidences apart from the claims of Scripture that the Bible is an inspired Book?

Yes, its inspiration is revealed in (*a*) its marvelous unity, (*b*) its superhuman range of teaching, (*c*) its perpetual freshness and universal appeal, (*d*) its transforming power upon the individual, (*e*) the fulfillment of its prophecies, and (*f*) its indestructibility.

7. Why is the Bible's unity of doctrine so remarkable?

The Scriptures comprise sixty-six books written by some forty or more authors over a period of one and a half millenniums. Yet there is one system of doctrine, one rule of faith, and running from Genesis to the Revelation there is one dominant theme, redemption through the cross of Christ. The unity and plan exhibited on every page of the Scriptures testify to an activity more than human guiding the pens of

the writers and guiding the church in gathering the books which had been so written.

8. How completely is human wisdom eclipsed by the teachings of the Bible?

"Where is the wise? where is the scribe? where is the disputer of this world? *hath not God made foolish the wisdom of this world?*" 1 Corinthians 1:20.

NOTE.—The Scriptures offer a clear solution to all the problems of life. They treat upon God and man, the meaning of sin and suffering and death, of origin and destiny, in a manner that is simple and understandable, yet inexhaustible in profundity. They exhibit a coherence and a sense of proportion not found elsewhere. How did the Hebrews, surrounded by nations steeped in polytheism and nature worship, come to possess so unique a body of doctrine, if not by divine revelation?

9. What is notable about the perpetual freshness and universal appeal of the Scriptures?

"The word of God . . . *liveth.*" 1 Peter 1:23.

NOTE.—Though this book has neither been added to nor detracted from for nearly two thousand years, it meets the needs of men today as fully as it met the needs of those who were contemporary with the original writers. It appeals not to one class of society, but to every sort and condition of men from highly civilized peoples to savages in the darkest corners of the earth. Nor is even this all. Its message never palls. The oftener it is read, the more it is enjoyed. The deeper the mine is dug, the broader grows the vein and the richer the ore. These are not the marks of mere human genius.

"In the Bible we have more than an account of God's self-disclosure in word and deed. Here God speaks directly to men today in all the complexity of their need, in all the phases and aberrations of their human situation. In this Book, God meets men face to face."—John A. MacKay, "Concerning Protestant Christianity," *Theology Today*, vol. 1, No. 3, p. 291.

10. What remarkable power upon the individual does the Bible possess?

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which *effectually worketh* also in you that believe." 1 Thessalonians 2:13. See also 1 Peter 1:23.

NOTE.—The Bible is something more even than a unique system of religion and ethics. It is possessed of a power which is not paralleled by any human composition. The Bible comes to men who are sunk in degradation and sin, arrests them in their downward course, and builds true character. Those who have experienced its transforming power have no need to be convinced by argument. They *know* that the Bible is not a human book.

"I cannot argue with you," said an old Highlander to Claudius Buchanan; "I cannot present theological facts or reasons; I cannot explain the philosophy of revelation; but I know this, that when I was a man of evil character the Bible got hold of me and quelled the tiger in me."

"In moments of deep need when the common man yearns for freedom from life's entanglements, when he seeks light for his darkness, food for his heart's hunger, and quenching for his soul's thirst, he turns to Scripture not for its charm as literature, nor for its artistic excellence, nor even for its contribution to his knowledge of history, or of law, or of social theory. He turns to Scripture for what it can do to lift him out of his earth-bound experience into the pure light of God. Here every man may behold not only the true image of himself as a human being, but also the true shape of his own destiny: what by the grace of God in Christ he may become."—Howard Tillman Kuist, "Scripture and the Common Man," *Theology Today*, vol. 3, No. 2, p. 208.

11. Who only could have inspired the marvelously accurate prophecies of Scripture?

"I am God, and there is none like Me, *declaring the end from the beginning*, and from ancient times the things that are not yet done." Isaiah 46:9, 10.

NOTE.—"The revelations of prophecy are facts which exhibit the divine Omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; . . . so long as the great empires of the world march

on in their predicted courses,—so long we have proof that one omniscient Mind dictated the predictions of that Book.”—H. L. Hastings, *Will the Old Book Stand?* page 20.

12. How has the Bible been able to survive the constant persecution to which it has been subjected through the ages?

“Heaven and earth shall pass away: but *My words shall not pass away.*” Luke 21:33. “The word of God . . . liveth and abideth forever.” 1 Peter 1:23.

NOTE.—No book has lived through such fierce and relentless persecution. Antiochus Epiphanes vented his wrath against the Old Testament Scriptures, and the Roman emperors, especially Diocletian, against the New. In the subsequent centuries there has hardly been an hour's cessation of attack upon it. Yet in spite of all the assaults of infidelity, pseudo science, and modernism, this wonderful Book is still the “best seller” of all. The reason can only be that the Mind which inspired its contents has also preserved it from every attack, that the world might never lack a sure Guide to this life and the life to come.

“The declarations of the sacred writers are confirmed by modern research. In spite of all the efforts of an ‘audacious criticism’—as ignorant as bold—the truth of the sacred narrative stands firm, the stronger for the shocks that it has resisted. . . . The ‘foundation of God’—the ‘everlasting gospel’—still ‘standeth sure’—and every effort that is made to overthrow, does but more firmly establish it.”—George Rawlinson, *The Historical Evidences of the Truth of the Scripture Records*, page 228.

13. Surveying all these evidences, what must be our verdict concerning the Bible?

“All Scripture is given by *inspiration* of God.” 2 Timothy 3:16. “Holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21.

NOTE.—“To understand the meaning of the *words* of the Bible is not necessarily to understand the living *word* of God in the Bible. The Bible becomes the word of God to us only when it becomes the medium of God's voice speaking a word which words cannot convey but can only suggest. We understand the Bible only to the extent to which we experience through it an encounter with the living God

similar to that which the men had who produced it."—Donald G. Miller, "Criticism, and Beyond," *Interpretation*, vol. 1, No. 2, p. 224.

"Personality was never surrendered as the prophet received his pronouncement. He was actively alert, conscious of the needs and problems of his people. He applied himself strenuously to the task of getting the message from God. In no sense was he passively open so that, without effort, the words could flow through him, without being colored by his own mind, background and personality. It was truly the message of God to the people, but it was stated in the language of the man whom God honored with the responsibility of translating His teaching to human minds."—Kyle M. Yates, *Preaching From the Prophets*, page 6.

"It [the Bible] is a book literally above praise: there is a kind of impertinence in praising it. The best praise we can render it is to use it; to read, and practice, and read again. It was written for our learning: let us take care that it finds us teachable, willing to learn, possessed with a deep feeling of needing its help. And how is it that it is able to give us such help? For two reasons: because it is, above all other books, the book of man, and because it is the book of God. It is the book of man, not only because it was written by man, but because it is full of the deepest thoughts, longings, desires, struggles, victories of men, their best work done on the earth, their most passionate cries to the heaven above. It is the book of God, because in it we hear what He spoke to other ages, and through every part of it He speaks to us now, telling us what He has done for men in the days of old, what He has done for all mankind in all times, what He is doing for us now; pointing out the way to Himself, encouraging us to enter on that way, warning us of the dangers which beset us by the way, giving us gleams of light from above to cheer us and guide us on the way."—Fenton John Anthony Hort, *Sermons on the Books of the Bible* (selected from *Village Sermons*), page 7.

Why We Need the Bible

1. WHAT knowledge is unattainable by human wisdom?

"Canst thou by searching *find out God?*" Job 11:7. "How unsearchable are His judgments, and His ways *past finding out!*" Romans 11:33.

2. How only can we obtain the knowledge God has for us?

"The secret things belong unto the Lord our God: but *those things which are revealed* belong unto us and to our children forever." Deuteronomy 29:29.

NOTE.—"I hold that the Bible is a book for everybody, in which God speaks for the purpose of being understood by everybody; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter on business. It was not written to tax our ingenuity, or to test men's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God."—Joseph A. Seiss, *The Last Times*, page 27.

3. What confidence may we have in the knowledge which comes to us through the word of God?

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the *certainly* of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Proverbs 22:20, 21.

NOTE.—"There is no sure doctrine but such as is conformable to the word of God. . . . This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us."—Protest of the Princes, cited by Merle d'Aubigné, *History of the Reformation*, vol. 4, p. 75.

4. To a world alienated from God through sin, what assurance does the Bible bring?

"I am not ashamed of the gospel of Christ: for it is the power of God unto *salvation* to everyone that believeth." Romans 1:16.

NOTE.—"The Bible finds us where we are, and, if permitted, takes us where we ought to go. . . . What the Bible promises is fabulous but not fable."—Raymond Irving Lindquist, "The Word of God," *Theology Today*, vol. 3, No. 2, p. 158.

"The multitudes go to the Bible, not for knowledge, but for power; they go to renew their sense of spiritual realities, and to catch again the vision splendid. This book passes beyond a classic and becomes to men a word of God, because it voices those ultimate truths which give to life its meaning. These are the truths upon which our faith rests, which bring comfort to our hearts, and keep burning the fires of hope. They are as final to religion as the primary colors are to painting, or the line and circle to geometry. The men who first expressed them endeavored to state them in the fullness of power; they were passionately concerned to have these truths produce their full effect in reaching men's minds and hearts."—Charles Allen Dinsmore, *The English Bible as Literature*, pages 102, 103.

5. What transformation is made possible through the word?

"Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

6. How does the word bless the transformed life?

a. It gives understanding. "The entrance of Thy words giveth *light*; it giveth *understanding* unto the simple." Psalm 119:130.

b. It keeps from sin. "Thy word have I hid in mine heart, *that I might not sin against Thee*." Verse 11.

c. It guides in the way of life. "Thy word is a *lamp* unto my feet, and a *light* unto my path." Verse 105.

d. It builds. "Now, brethren, I commend you to God, and

to the word of His grace, which is able to *build you up*, and to give you an inheritance among all them which are sanctified." Acts 20:32.

e. It gives hope. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have *hope*." Romans 15:4.

NOTE.—"The primary function of the Bible, then, is to serve as the spectacles which dispel the otherwise confused notions of God and bring us to a clear perspective. As Calvin also knew, the Scripture as spectacles not only brings the true God into our sight but also enables us to see and to understand ourselves, our true nature, and the nature of our history. We are thus enabled to see ourselves as persons."—G. Ernest Wright, "The Christian Interpreter as Biblical Critic," *Interpretation*, vol. 1, No. 2, p. 151.

7. How completely does the Bible meet human needs?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect, thoroughly furnished* unto all good works." 2 Timothy 3:16, 17.

NOTE.—"The object is not merely to convince and to convert him; it is to furnish all the instruction needful for his entire perfection. . . . There is no deficiency in the Bible for man, in any of the situations in which he may be placed in life; and the whole tendency of the book is to make him who will put himself fairly under its instructions, absolutely perfect."—Albert Barnes, *Notes*, comment on 2 Timothy 3:17.

8. What value, therefore, does Job place upon the word?

"Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth *more than my necessary food*." Job 23:12.

NOTE.—"The book that men most need to study is the book of which they know little and understand less. That book is the Bible."—John A. MacKay, "God Has Spoken," *Theology Today*, vol. 3, No. 2, p. 145.

9. What supreme gifts come to us through the word of God?

"These things have I written unto you; . . . that ye may know that ye have *eternal life*." 1 John 5:13. "He called you by our gospel, to the obtaining of the *glory* of our Lord Jesus Christ." 2 Thessalonians 2:14.

10. Where will the Bible lead those who take it as their guide?

"O send out Thy light and Thy truth: let them lead me; let them *bring me unto Thy holy hill*, and to Thy tabernacles." Psalm 43:3.

NOTE.—"All manner of persons, of what estate or condition soever they be, may in this book learn all things what they ought to believe, what they ought to do, and what they should not do, as well concerning Almighty God as also concerning themselves, and all other[s]. Briefly, to the reading of the Scripture none can be enemy, but that either be so sick that they love not to hear of any medicine, or else that be so ignorant that they know not Scripture, to be the most helpful medicine."—Thomas Cranmer, in the Preface to the Great Bible, 1540.

11. On the other hand, what dire results will follow its neglect?

"Whoso despiseth the word shall be *destroyed*." Proverbs 13:13.

12. What, then, should be our attitude to the word?

a. Seek after it. "*Seek ye out of the book of the Lord, and read*." Isaiah 34:16.

b. Give earnest heed to it. "Therefore we ought to give the *more earnest heed* to the things which we have heard, lest at any time we should let them slip." Hebrews 2:1.

c. Obey it. "Be ye *doers* of the word, and not hearers only." James 1:22.

How to Understand Your Bible

1. WHAT is the apostle Paul's desire for all believers?

"I . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the *spirit of wisdom and revelation* in the knowledge of Him." Ephesians 1:15-17.

2. How early in life may one study the Bible with profit?

"*From a child* thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Timothy 3:15.

3. How constant should be our study of the Book of books?

"These [in Berea] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *sought the Scriptures daily*, whether those things were so." Acts 17:11.

4. In what spirit should we approach the word?

a. As God's word to us. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, *the word of God*, which effectually worketh also in you that believe." 1 Thessalonians 2:13.

NOTE.—"Do not believe me simply unless you receive proof of what I say from Holy Scripture."—Cyril of Jerusalem, in *Catechumen*, 4, 17, 33 (A.D. 348).

"*God has spoken*. This is the message of the Bible. There is a

word from the Lord, an authoritative account of His relations to the world and to man. The eternal silence has been broken. Light has shone upon the mystery of man's life. A divine answer has been given to the problem of his sin."—John A. MacKay, "God Has Spoken," *Theology Today*, vol. 3, No. 2, p. 145.

b. Ready to obey its precepts. "If any man *will do His will*, he shall *know* of the doctrine." John 7:17.

5. What attitude is fatal to profitable Bible study?

"Ye reject the commandment of God, that ye may *keep your own tradition*." Mark 7:9.

NOTE.—"I would advise you all that cometh to the reading or hearing of this book, which is the word of God, the most precious jewel and most holy relic that remaineth upon earth, that ye bring with you the fear of God, and that ye do it with all due reverence, and use your knowledge thereof not to vainglory and frivolous disputation, but to the honor of God, increase of virtue, and edification of yourselves and other[s]."—Thomas Cranmer, in the Preface to the Great Bible, 1540.

6. Is lack of education a bar to the understanding of the word of God?

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them *unto babes*. Even so, Father: for so it seemed good in Thy sight." Matthew 11:25, 26.

7. Why is human wisdom not enough in studying and comprehending the word?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually discerned*." 1 Corinthians 2:14. See also verse 11.

NOTE.—"Spiritual things are spiritually discerned, and the Bible student needs an attitude of spiritual receptivity, an eagerness to find God that he may yield himself to Him, if he is to pass beyond his scientific study into the richer inheritance of this greatest of all books."—H. H. Rowley, *The Relevance of the Bible*, page 19.

8. Whence may we obtain the necessary spiritual discernment?

"We have received, not the spirit of the world, but the *Spirit which is of God*; that we might know the things that are freely given to us of God." 1 Corinthians 2:12. See also verse 10.

9. Is all Scripture equally understandable?

"Our beloved brother Paul also according to the wisdom given unto him hath written unto you; . . . in which are some things *hard to be understood*." 2 Peter 3:15, 16.

10. How then should we begin our Bible study?

"Desire the sincere *milk* of the word." 1 Peter 2:2.

11. Having mastered the fundamental principles of the gospel, to what should we proceed?

"*Strong meat* belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5:14.

12. How did the apostle Paul reprove certain believers for their lack of progress in study?

"When for the time ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Verse 12.

NOTE.—How many are there today in the same condition, old in association with the faith and yet babes in understanding! Such is not the Father's plan for His children. The Christian life should be a growing day by day in grace and in the knowledge of God.

13. What admonition is given to those who have failed to dig deep into the mine of truth?

"Leaving the principles of the doctrine of Christ, *let us go on unto perfection.*" Hebrews 6:1.

NOTE.—Not forsaking or abandoning them, but leaving them as a child leaves the letters of the alphabet, or as a plant lifts its head above the ground and presses upward toward the sun, yet ever drawing sustenance from its root.

14. What principles should govern our study of the word?

a. Associate relevant scriptures. "*Comparing spiritual things with spiritual.*" 1 Corinthians 2:13.

b. Synthesize and build up. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28:10.

NOTE.—"The infallible rule of interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly."—*Westminster Confession of Faith*, 1647.

15. How much of the Bible may we profitably study?

"*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" 2 Timothy 3:16. "Beginning at Moses and *all* the prophets, He expounded unto them in *all* the Scriptures the things concerning Himself." Luke 24:27.

NOTE.—"No investigation of Scripture, in its various parts and separate texts, however important, must impair the sense of the supreme value of its united witness. . . . Partial examination will result in partial views of truth which are necessarily imperfect; only careful comparison will show the complete mind of God."—Arthur T. Pierson, *Knowing the Scriptures*, page 214.

16. To what portions of Scripture should we give special attention?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the *present truth.*" 2 Peter 1:12.

NOTE.—The message of Noah was urgent “present truth” to the generation before the Flood. The books of Daniel and the Revelation, together with other prophecies of “the latter days” and “the last time,” are equally urgent and important to Christians today. See Daniel 12:4; Revelation 1:1-3.

17. What beneficial results come from a diligent study of the word?

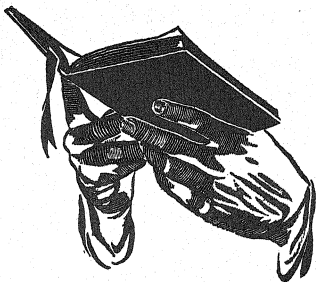
a. It points the way to personal salvation. “The Holy Scriptures . . . are able to make thee *wise unto salvation* through faith which is in Christ Jesus.” 2 Timothy 3:15.

b. It equips one for the service of God. “Study to show thyself approved unto God, a *workman* that needeth not to be ashamed.” 2 Timothy 2:15.

c. It gives to every person who believes, a certain hope for the future. “The *hope* which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.” Colossians 1:5.

NOTE.—“The Bible contains the mind of God, the state of man, the doom of the impenitent, and the eternal happiness of believers in Christ. Its doctrines are holy, its precepts binding, its histories true, its decisions immutable. Read it to be wise, believe it to be safe, practice it to be holy. It contains light to direct you, food to support you. It is the Christian’s charter. Christ is its subject, our good its design, and the glory of God its end.”—G. W. McPherson, *The Modern Conflict Over the Bible*, page 68.

PART
TWO



WHAT THE BIBLE
TEACHES ABOUT...

God

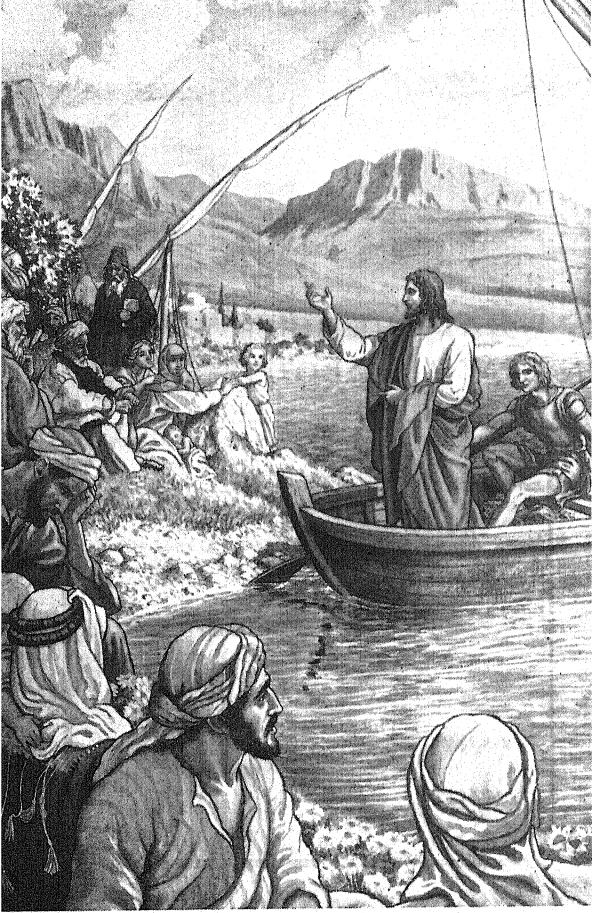
A Personal Creator

Can We Know God?

Does God Care?

Is God in Control?

The Demands of Holiness



A Personal Creator

1. WITH what affirmation does the Bible open?

"In the beginning *God created* the heaven and the earth."

Genesis 1:1.

NOTE.—"That solemn utterance is the keynote of the whole. The rest but expands it. . . . Physical science has not spoken the final word when it has shown us how things came to be as they are. There remains the deeper question, What, or who, originated and guided the processes? And the only answer is the ancient declaration, 'In the beginning God created the heaven and the earth.'"—Alexander Mac-laren, *The Book of Genesis*, page 2.

"The creation story provides the only setting in which the whole plan of salvation can have any real meaning. Indeed, the rejection of the Genesis account makes meaningless God's plan from the day of man's fall to his final restoration. Sin, salvation, the atonement—these and other key words of the Bible are robbed of all meaning when they are not viewed in the setting of the Bible creation."—Francis D. Nichol, *God's Challenge to Modern Apostasy*, page 74.

2. Does the Bible teach that God is a personal being?

a. He is described as "living." "He is the *living God*." Jeremiah 10:10.

b. Personal faculties and actions are attributed to Him. "The *eyes* of the Lord are over the righteous, and His *ears* are open unto their prayers: but the *face* of the Lord is against them that do evil." 1 Peter 3:12.

c. Jesus is declared to be the "Son" of God, and Jesus claims God as His "Father." "God sent forth *His Son*, . . . to redeem them that were under the law." Galatians 4:4, 5. "When Jesus had cried with a loud voice, He said, *Father*, into Thy hands I commend My spirit." Luke 23:46.

d. God is called the "Father" of man, and the righteous are described as His "sons." "To us there is but one God, the *Father*, of whom are all things." 1 Corinthians 8:6. "Ye are the *children* of the Lord your God." Deuteronomy 14:1.

3. Does nature testify of God's existence and personality?

"The invisible things of Him from the creation of the world are *clearly seen*, being understood by the things that are made, even His *eternal power* and *Godhead*." Romans 1:20.

NOTE.—"We cannot understand the existence either of ourselves or of an external world unless we postulate some kind of creation. Creation involves design and purpose and mental activity, and necessarily implies a Creator of some kind." "I claim that the material universe with its variously designed atoms, and the way they have been used in the construction of all objects, mineral, vegetable, and animal, that we see around us, is a sign also of design and purpose, and is a glorious work of art."—Sir Oliver Lodge, *The Great Design* (edited by Frances Mason), page 231.

"The Christian methods of studying nature could not fail to have an uplifting influence, but modern science has too often been completely secularized and divorced from religion and character training, and there is nothing uplifting about nature study when the student is taught that the world has developed by natural processes to what it is, and that the things of nature have within themselves the powers and the 'properties' with which they act. This is nothing but paganism, and it must result in a recrudescence of the moral depravity of paganism, and be followed by the doom which overtook the paganism of old."—George McCready Price, *Genesis Vindicated*, page 80.

"There is nothing between absolute scientific belief in a creative Being and the acceptance of the theory of the fortuitous concurrence of atoms. If you think strongly enough you will be forced by science to the belief in God which is the foundation of all religion."—Lord Kelvin, quoted by Bernard Heywood in *This Is Our Faith*, page 36.

4. How do the Scriptures therefore regard those who deny His existence?

"The *fool* hath said in his heart, There is no God." Psalm 53:1.

NOTE.—“The fool says in his heart, ‘There is no God,’ and rightly so; there is none—for a fool. Wisdom is not discerned by foolishness, nor music by deafness. The melody is one half in the singer’s voice; the other half is in the cultured ear. Beauty is but half canvas; its complement is the refined vision.”—Newell Dwight Hillis, *Fore-tokens of Immortality*, page 9.

“I have many times in my published writings within the past fifty years expressed myself decidedly, on purely scientific grounds, against atheistic and materialistic doctrines.”—Lord Kelvin, quoted by A. R. Short in *Modern Discovery and the Bible*, page 12.

“I am a believer in the fundamental doctrines of Christianity.”—Lord Lister, quoted by A. R. Short, in *Modern Discovery and the Bible*, page 12.

5. How do the Scriptures emphasize the unity of the God-head?

“God is *one*.” Galatians 3:20.

6. What does the Bible say of God in contrast with other alleged gods?

“Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but *one God*, the Father, of whom are all things, and we in Him.” 1 Corinthians 8:5, 6.

7. What title does the Lord take to distinguish Himself from all other claimants?

“The Lord is the *true God*.” Jeremiah 10:10.

8. What difference is there between the personality of God and of man?

a. He is invisible to mortal eyes. “Lo, He goeth by me, and *I see Him not*: He passeth on also, but *I perceive Him not*.” Job 9:11.

b. He is not subject to the limitations of human personality. “God is a *Spirit*.” John 4:24.

c. His attributes are inherent in Him, whereas man's are derived from God. "The Father hath life *in Himself*." John 5:26.

d. In all things He infinitely transcends His creatures. "His *understanding is infinite*." Psalm 147:5. "With God *all things are possible*." Matthew 19:26. "There is *none holy as the Lord*: for there is none beside Thee." 1 Samuel 2:2.

9. How enduring is God?

"Even *from everlasting to everlasting*, Thou art God." Psalm 90:2.

10. What Bible statements indicate that God has a definite dwelling place?

"The Lord's throne is in *heaven*." Psalm 11:4. "Hear Thou in heaven Thy *dwelling place*." 1 Kings 8:39. See also Psalm 103:19.

11. Though dwelling in heaven, how large is His domain?

"Am I a God at hand, saith the Lord, and not a God afar off? . . . Do not I *fill heaven and earth*?" Jeremiah 23:23, 24.

12. How close does He seek to come to His creatures?

"I dwell in the high and holy place, with him also that is of a *contrite and humble spirit*." Isaiah 57:15.

NOTE.—"No Biblical poet or prophet sets the thought of God's greatness over against the thought of man's littleness in order to make man feel insignificant and of no consequence. On the contrary, all the great Biblical writers set the thought of God's greatness over against the need of man. They magnify God, not to make man feel small, but to make man feel that the resources of this mighty Being are at his disposal. We are not to argue, 'If He is so great, I must be of no account at all,' but, rather, 'How great He is, and therefore how able to take care of me and look after my interests.'—Leslie D. Weatherhead, *The Significance of Silence*, page 185.

13. What should the majesty and love of God cause us to do?

"O come, let us *worship* and *bow down*: let us *kneel* before the Lord our Maker." Psalm 95:6.

14. What are the essential factors in acceptable worship of God?

"God is a Spirit: and they that worship Him must worship Him in *spirit* and in *truth*." John 4:24. "Without *faith* it is impossible to please Him." Hebrews 11:6. "Worship the Lord in the beauty of *holiness*." Psalm 29:2.

15. Because of sin, how has true worship been diverted?

"Who changed the truth of God into a lie, and *worshiped* and *served the creature* more than the Creator, who is blessed forever." Romans 1:25.

16. What appeal, therefore, does Paul make to the wicked?

"We . . . preach unto you that ye should *turn from these vanities unto the living God*, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15.

NOTE.—"Everything that is comes from Him. If you speak of power, His is the greatest conceivable. If you speak of wisdom, His transcends the loftiest comprehension of man. If you think of truth, He is the ultimate reality upon which all else depends. If you think of beauty, He is the author of all that is lovely. If you think of goodness, His character is the ultimate standard. All that we have, and all that we are, we owe to Him. We are dependent upon Him for our very lives; we cannot exist apart from Him. If, therefore, we are in the slightest degree intelligent, if in our hearts there is the least spark of gratitude, if in our souls there is any appreciation of what is fine and true and right, this intelligence and appreciation and gratitude must express themselves in reverence for God."—John H. Powell, *The Ten Commandments*, pages 29, 30.

Can We Know God?

1. IN what tragic state of ignorance did Paul find the people of Athens?

"As I passed by, and beheld your devotions, I found an altar with this inscription, *To the unknown God.*" Acts 17:23.

2. In contrast to their uncertainty what striking affirmation did Paul make at another time?

"I *know* whom I have believed." 2 Timothy 1:12.

NOTE.—"The heart of religion is not an opinion about God, such as philosophy might reach as the conclusion of its argument; it is a personal relationship with God."—William Temple, *Nature, Man and God*, page 54.

"Our condition through sin is unnatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature."—E. G. White, *The Ministry of Healing*, page 428.

3. How does Paul express his desire for others?

"I . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of *wisdom and revelation* in the knowledge of Him." Ephesians 1:15-17.

NOTE.—"A philosophy of religion must include and conform to all the facts of life. It cannot look at the world through rose-colored glasses, nor can it be blind to any fact of human experience. It cannot limit itself, for example, to the intellect and exclude the feelings. Religion is life. To be adequate as an interpretation of life a philos-

ophy of religion must have something to say about every serious element of man's experience. It must take into account all the possible experiences that a man can meet between birth and the grave."—Troy Organ, "The Fascination of the Terrible," *Religion in Life*, vol. 10, No. 3, p. 372.

4. Can unaided human reason attain to a knowledge of God?

"Touching the Almighty, we *cannot find Him out*." Job 37:23.

NOTE.—Skilled as man may be in solving the mysteries of the universe, he cannot find out God. Elihu spoke truly when he said: "Behold, God is great, and we know Him not, neither can the number of His years be searched out." Job 36:26.

5. Why cannot we search out God in the same way that we study natural phenomena?

a. Because He cannot be apprehended by the physical faculties. "Ye have *neither heard* His voice at any time, *nor seen* His shape." John 5:37.

b. Because the finite mind cannot comprehend the infinite. "That which is *far off*, and *exceeding deep*, who can find it out?" Ecclesiastes 7:24.

NOTE.—"Always the great preachers have been great because they preached a mighty gospel. As they declared it, it is no shallow pond, round which one can stroll in half an hour or so, but an illimitable ocean with the surgings of eternity in it, and deep calling unto deep."—Arthur John Gossip, "The Whole Counsel of God," *Interpretation*, vol. 1, No. 3, p. 328.

c. Because sinful man cannot approach God. "Thou *canst not see My face*: for there shall no man see Me, and live." Exodus 33:20.

6. Though man cannot find out God, what does God offer to do for man?

"I will *make known* My words unto you." Proverbs 1:23.

"He *openeth the ears of men*, and *scalesh* their instruction." Job 33:16.

7. Through what channels does God make Himself known to man?

a. Through His works. "The invisible things of Him from the creation of the world are clearly seen, being understood by the *things that are made*, even His eternal power and Godhead." Romans 1:20. See also Psalm 19:1.

b. Through inspired men. "God, who at sundry times and in divers manners spake in time past unto the fathers by the *prophets*." Hebrews 1:1.

c. Through Jesus. "We know that the Son of God is come, and hath given us an understanding, *that we may know Him* that is true." 1 John 5:20. See also John 1:18.

d. Through the Holy Spirit. "Ye have an unction from the Holy One, and *ye know all things*." "Ye need not that any man teach you." 1 John 2:20, 27.

8. Why do many fail to apprehend God?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually discerned*." 1 Corinthians 2:14.

9. On what conditions is this spiritual discernment given?

a. Spiritual desire. "Yea, *if thou criest* after knowledge, and liftest up thy voice for understanding; *if thou seekest* her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:3-5.

b. Faith. "He that cometh to God must *believe* that He is,



and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

NOTE.—"Those who refuse to believe without scientific demonstration show that they misunderstand the nature and purpose of faith. A forced belief could not bring men nearer to God. But we do not in the least degree escape from these difficulties, but rather multiply them, when we abandon faith. The difficulties of infidelity are greater than the difficulties of faith. It is more reasonable to believe than to doubt; but reason will never compel faith."—F. S. Webster, *Christ and the Comforter*, page 31.

"Faith is not the antithesis of thought, but only of sight. Faith is an act of the will relating you to new realities, new objects. Act as if the invisible Christ were present and accessible, and you will not be met by vacancy. He will respond and make manifest His response to you."—E. Y. Mullins, *Why Is Christianity True?* page 272.

c. Readiness to obey. "His secret is with the *righteous*." Proverbs 3:32.

10. What are some of the blessings which a knowledge of God brings to the believer?

a. Peace. "Acquaint now thyself with Him, and be at *peace*: thereby good shall come unto thee." Job 22:21.

NOTE.—"Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee."—Augustine, *Confessions*, b. 1, sec. 1.

b. Joy. "Thou wilt show me the path of life: in Thy presence is fullness of *joy*; at Thy right hand there are *pleasures* for evermore." Psalm 16:11.

NOTE.—The world is full of pleasure, but how little joy! The appearance of happiness is but a cloak to conceal an aching heart, a feeble attempt to escape from the sorrow which is sapping the life of mankind. How different is the joy of knowing God! It is not superficial and transient, but deep and enduring.

c. Understanding. "*Then shall we know*, if we follow on to know the Lord." Hosea 6:3. "For the Lord giveth *wisdom*." Proverbs 2:6. See also James 1:5.

d. Comfort. "Who *comforteth* us in all our tribulation,

that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are *comforted of God.*" 2 Corinthians 1:4.

e. Confidence and hope. "I know whom I have believed, and am *persuaded* that He is *able to keep* that which I have committed unto Him against that day." 2 Timothy 1:12.

11. What supreme blessing does the knowledge of God bring to the believer?

"This is *life eternal*, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

12. What urgent call therefore comes to us?

"*Seek* ye the Lord while He may be found, *call* ye upon Him while He is near." Isaiah 55:6.

NOTE.—God is infinitely willing and desirous of bestowing His companionship upon us. Tenderly He pleads for us to come to Him. He will not force an entrance into the sanctum of the soul if we do not wish to know Him, but He knocks at our heart's door, and if we will open to Him, He will come in and abide with us.

13. How should we respond to the call of God?

"When Thou saidst, *Seek ye My face*; my heart said unto Thee, *Thy face, Lord, will I seek.*" Psalm 27:8.

NOTE.—To know Him; to talk with Him; to tell Him all our joys and sorrows, and to hear His words of comfort; to walk with Him in the daily tasks of life and to feel the support of His powerful arm—what a glorious privilege! Shall we refuse such an invitation?

14. What benediction does Peter pronounce upon believers?

"Grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ." 2 Peter 3:18. "Grace and peace be multiplied unto you through the *knowledge of God*, and of Jesus our Lord." 2 Peter 1:24

Does God Care?

1. WHAT do the Scriptures teach concerning the character of God?

"God is *love*." 1 John 4:8. "*Good* and upright is the Lord." Psalm 25:8.

NOTE.—" 'God is love' is the keynote of the Bible, the secret of history, the explanation of nature, and the solution of eternity's mysteries."—R. A. Torrey, *The Gospel for Today*, page 29.

2. How was God's goodness expressed in creation?

"God saw everything that He had made, and, behold, it was *very good*." Genesis 1:31.

3. Though nature is tarnished by sin, what witness does it still bear to God's love?

"The earth is full of the *goodness* of the Lord." Psalm 33:5.

4. How does God feel toward mankind alienated from Him through sin?

"I have loved thee with an *everlasting love*: therefore with loving-kindness have I drawn thee." Jeremiah 31:3.

NOTE.—"We are to regard Jesus as having loved *us* personally and individually. Let us consider how much pains God has taken to make us feel that He cares for us personally. It is so in His providence, and so also in His gospel. He would fain make us single ourselves from the mass and feel that His loving eye and heart are upon us individually."—Charles G. Finney, *Sermons on Gospel Themes*, pages 307, 308.

5. How is God's love to man supremely revealed?

"In this was manifested the love of God toward us, because that *God sent His only-begotten Son* into the world, that we might live through Him." 1 John 4:9.

NOTE.—"Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."—E. G. White, quoted by I. H. Evans in *The Way of Love Divine*, pages 13, 14.

6. To how many is the message of the gospel extended?

"The same Lord over all is rich unto *all* that call upon Him. For *whosoever* shall call upon the name of the Lord shall be saved." Romans 10:12, 13.

7. How patiently does God wait for a response from man?

"The Lord is not slack concerning His promise, as some men count slackness; but is *long-suffering* to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

8. What does He promise to those who return to Him?

"I will *love them freely*: for Mine anger is turned away from him." Hosea 14:4. See also Jeremiah 3:12.

9. Into what intimate relationship with Himself does He admit them?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*." 1 John 3:1.

10. How generous is God in giving to His children?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely* give us *all things*?" Romans 8:32.

11. May we count on His goodness at all times?

"The Lord will command His loving-kindness in the *day-time*, and in the *night* His song shall be with me." Psalm 42:8. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." Isaiah 54:10.

12. How does the heavenly Father reveal His love in all the circumstances of our lives?

"We know that *all things* work together *for good* to them that love God, to them who are the called according to His purpose." Romans 8:28.

NOTE.—"God is a glorious God. There is none like Him, who is infinite in glory and excellency. He is the most high God, glorious in holiness, fearful in praises, doing wonders. His name is excellent in all the earth, and His glory is above the earth and the heavens. . . . God is the fountain of all good, and an inexhaustible fountain; He is an all-sufficient God, able to protect and defend them [His people], and to do all things for them. . . . Many that others worship and serve as gods are cruel beings, spirits that seek the ruin of souls, but this is a God that delighteth in mercy; His grace is infinite and endures forever. He is love itself, an infinite fountain and ocean of it."—*The Works of Jonathan Edwards*, 1849, vol. 4, p. 414.

13. How comprehensive is His promise of help?

"God is able to make *all grace* abound toward you; that ye, *always* having *all sufficiency* in *all things*, may abound to *every good work*." 2 Corinthians 9:8.

14. Assured by such promises what are we urged to do?

"Cast thy *burden upon the Lord*, and He shall sustain thee." Psalm 55:22.

Is God in Control?

1. HAD God a definite purpose in creating the earth?

"He created it *not in vain*, He formed it to be *inhabited*."

Isaiah 45:18.

NOTE.—"Human consciousness is seen in its true significance in the light of the divine consciousness. Human knowledge is only rightly apprehended against the background of the divine knowledge. Human reason finds its meaning and authentication in the divine reason. Only the perfect freedom of God makes it possible to believe in the relative freedom of man. Only the divine Person explains the human person. You cannot understand man without God."—Lynn Harold Hough, "Adventures in Understanding," *Christendom*, vol. 6, No. 4, pp. 520, 521.

2. How completely are the plans of God laid for the out-working of His purpose?

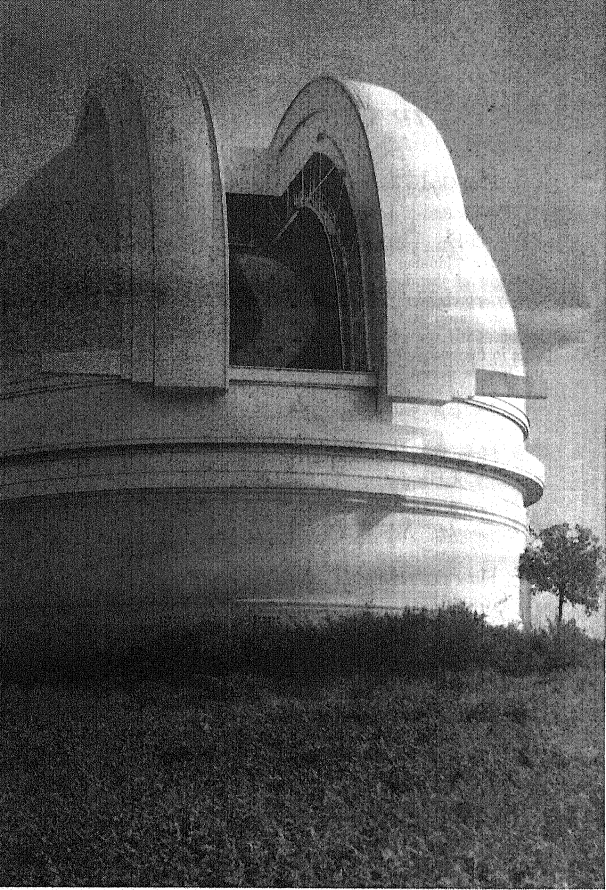
"Known unto God are all His works *from the beginning of the world*." Acts 15:18.

3. How perfect are the counsels of the Lord?

"With Him is *wisdom* and strength, He hath *counsel* and *understanding*." Job 12:13. "His understanding is infinite." Psalm 147:5.

4. Who was entrusted with the divine purpose for this earth?

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us *in Christ Jesus* before the world began." 2 Timothy 1:9.



WHITTINGTON

he heavens declare the glory of God," wrote the psalmist; and modern astronomy, delving into space

5. How has God emphasized that His counsels are unchangeable?

"God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, *confirmed it by an oath.*" Hebrews 6:17.

6. Though men may plan wisely, what often frustrates their desires?

"To will is present with me; but *how to perform* that which is good I find not." Romans 7:18.

7. By what attribute, however, is God's wisdom reinforced?

"God hath spoken once; twice have I heard this; that *power* belongeth unto God." Psalm 62:11. "He is *strong* that executeth His word." Joel 2:11.

8. Is there any doubt, then, as to God's ability to bring His counsels to fruition?

"Who *worketh all things* after the counsel of His own will." Ephesians 1:11. "*My counsel shall stand*, and I will do all My pleasure." Isaiah 46:10.

NOTE.—"God is omnipotent. He can do anything, and do all things. There is nothing, absolutely nothing, too hard for Him. There are countless blessed and glorious applications of and inferences from this great truth. . . . It will take you your whole lifetime to discover them all, and you will rejoice in them throughout all eternity."—R. A. Torrey, *The God of the Bible*, page 123.

9. By what name does God declare His omnipotence?

"I am the *Almighty God.*" Genesis 17:1.

10. How was God's omnipotence demonstrated in creation?

"He spake, and *it was done*; He commanded, and it *stood*

fast." Psalm 33:9. "Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is *nothing too hard* for Thee." Jeremiah 32:17.

11. How is His power continually manifest in nature?

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night *shall not cease.*" Genesis 8:22. "*Upholding all things* by the word of His power." Hebrews 1:3.

12. What does the ever-recurring cycle of day and night teach concerning God's character?

"If ye can break My *covenant of the day*, and My *covenant of the night*, . . . then may also My covenant be broken with David My servant." Jeremiah 33:20, 21.

13. What authority does the God of heaven exercise in the kingdoms of men?

"The Most High divideth to the *nations* their inheritance." Deuteronomy 32:8. "He changeth the *times* and the *seasons*: He *removeth* kings and *setteth up* kings." Daniel 2:21. "The Most High *ruleth* in the kingdom of men, and giveth it to *whomsoever He will.*" Daniel 4:17.

NOTE.—"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—E. G. White, *Education*, page 173.

14. How does God make even the acts of wicked men work out His will?

"Surely the *wrath of man shall praise Thee*: the remainder of wrath shalt Thou restrain." Psalm 76:10.

NOTE.—"God is still God. The Lord God omnipotent reigneth; He controls the contingencies of history. What happens tomorrow, the future of civilization, the fate of life upon this planet will ultimately be determined not by scientific wisdom or by political folly, but by God."—John A. MacKay, "Crucial Alternatives," *Theology Today*, vol. 4, No. 1, p. 10.

"Was it possible that Napoleon should gain this battle [Waterloo]? We answer No. Why? Because of Wellington? Because of Blücher? No. Because of God. Bonaparte victor at Waterloo—that was no longer according to the law of the nineteenth century. Another series of events was preparing, wherein Napoleon had no further place. The too great heaviness of this man in human destiny troubled the balance. The moment was come for the incorruptible supreme equity to take counsel. Doubtless the principles and the elements whereon depend the regular gravity of the moral, as of the material order, complained. The blood that smoked, the overplus of the graveyards, the mothers in tears, these are redoubtable pleaders. When the earth suffers a surcharge, there rise mysterious groanings in the dark, which even the very abyss understands. Napoleon had been denounced in the infinite and his downfall was resolved. He bothered God. Waterloo is not a battle; it is the universe changing front."—*The Historians' History of the World*, vol. 12, pp. 631, 632.

15. Can anything prevent the fulfillment of God's will in the lives of those who yield themselves to Him?

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall be able to separate us* from the love of God, which is in Christ Jesus our Lord." Romans 8:38, 39. See also John 10:29.

16. Though, in His all-seeing purpose, He may permit evil for a time to hold sway, how complete will be His final triumph?

"He will *finish* the work, and *cut it short* in righteousness." Romans 9:28.

The Demands of Holiness

1. BESIDES perfect love and omnipotent power what are other attributes of God?

"The Lord is *righteous* in all His ways, and *holy* in all His works." Psalm 145:17.

2. What name emphasizes the holiness of His character?

"I am God, and not man; the *Holy One* in the midst of thee." Hosea 11:9.

3. What qualification, therefore, is absolutely essential for association with God?

"Follow . . . *holiness*, without which no man shall see the Lord." Hebrews 12:14.

4. What, therefore, was the inevitable consequence of the entrance of sin?

"Your iniquities have *separated* between you and your God, and your sins have *hid* His face from you, that He will not hear." Isaiah 59:2.

5. Is this separation final?

"He *retaineth not His anger forever*, because He delighteth in mercy." Micah 7:18.

6. What promise of restoration does God make to those who will respond to His plan of mercy?

"*Ye shall be holy*: for I the Lord your God am holy." Leviticus 19:2. See also 1 Peter 1:16.

NOTE.—“The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of His law. . . . God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace.” —E. G. White, *Thoughts From the Mount of Blessing*, page 116.

7. By what process may we recover God's righteousness and the privilege of fellowship?

“The righteousness of God . . . is by *faith* of Jesus Christ unto all and upon all them that *believe*: for there is no difference.” Romans 3:22.

NOTE.—“Apart from communion with Jesus Christ mankind has no hope of effecting a substantial betterment of this world.”—Otto A. Piper, “The Biblical Understanding of Man,” *Theology Today*, vol. 1, No. 2, p. 195.

“It is not reformation the world needs. It is regeneration. There is no way by which regeneration can be effected except by the quickening, regenerating power of the blood of Jesus Christ. That is salvation. You cannot save yourselves. There is no human power or agency whereby your salvation can be effected. There is no way by which you can escape the bloody footprints of sin, except through the redemptive blood of Jesus Christ. Jesus Christ is the only means of salvation, the only sacrifice that God will accept.”—Mark A. Matthews, *Gospel Sword Thrusts*, page 48.

8. What confession is necessary as a preliminary to the reception of God's righteousness?

“O Lord, *righteousness belongeth unto Thee*, but *unto us confusion of faces*, as at this day.” Daniel 9:7.

9. If we confess our unrighteousness, what will God do for us through Christ?

“If we *confess* our sins, He is faithful and just to *forgive* us our sins, and to *cleanse* us from all unrighteousness.” 1 John 1:9.

NOTE.—“It is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for

these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse."—E. G. White, *Steps to Christ*, pages 55, 56.

10. How is the reconciliation of God's justice and His mercy through Christ described?

"That He might be *just*, and the *justifier* of him which believeth in Jesus." Romans 3:26.

11. When will God finally decide who may be restored to eternal association with Him, and what will be the basis of selection?

"He hath *appointed a day*, in the which He will *judge the world* in righteousness by that Man whom He hath ordained." Acts 17:31.

12. How complete will be the knowledge on which God's judgment is based?

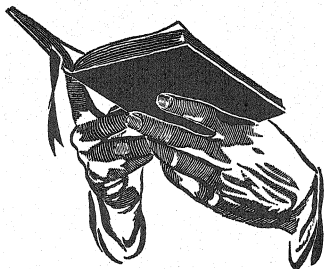
"The Lord looketh from heaven; He *beholdeth all the sons of men*. From the place of His habitation He looketh upon all the inhabitants of the earth. . . . He *considereth all their works*." Psalm 33:13-15.

13. In the judgment how will God deal with persistent sinners?

"He shall say; . . . *Depart* from Me, all ye workers of iniquity." Luke 13:27.

14. What will be the blessed reward of those who through Christ accept the righteousness of God?

"Henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8.



PART
THREE

WHAT THE BIBLE
TEACHES ABOUT...

The World and Man

How the World Began

What Is Man?

Whence Came Evil?

Do We Need to Be "Saved"?



SCHONHERR, ARTIST

GRAMSTORFF

As in the parable the shepherd searched for the lost sheep until he found it, so the Saviour

How the World Began

1. WHAT knowledge do we have concerning the origin of the earth?

"In the beginning *God created the heaven and the earth.*"
Genesis 1:1.

NOTE.—"It is a comparatively new experience that the church now has, this of seeing the great truths of the natural world arraying themselves for her help. A new experience this, for the church to be now the one to insist that the geologist and the biologist hold steadily to the exact working of their favorite textbook without any dodging or quibbling, and without any pleas of wrong translation or of interpolations or imperfections of the record. But such is the present situation. It is now the evolutionist's turn to run for cover. For outside the divine Guidebook which she has brought with her down the ages, and outside the historic record of the holy work she has been constantly doing for individuals and for nations, the church of this twentieth century has no more convincing credentials of her divine origin, no truer friend, no more valiant helper or defender, than modern science has at last become in spite of those busybodies who have so long sought to keep these sisters apart by slandering the one to the other."—George McCready Price, *Back to the Bible*, pp. 221, 222.

2. By what agencies did God create the worlds?

a. Through Christ. "God, who created all things by *Jesus Christ.*" Ephesians 3:9. See also John 1:1-3.

b. With the aid of the Holy Spirit. "And the *Spirit of God* moved upon the face of the waters." Genesis 1:2.

3. What purpose had God in creating the earth?

"He created it not in vain, He formed it *to be inhabited.*"
Isaiah 45:18.

4. How did God prepare the earth so that living creatures could dwell on it?

"And God said, Let the *waters* under the heaven be gathered together unto one place, and let the *dry land* appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good." Genesis 1:9, 10.

NOTE.—"The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed."—E. G. White, *Patriarchs and Prophets*, page 112.

"The Bible needs no defense such as false constructions of its language bring to its aid. They are its worst friends who distort its words that they may yield a meaning more in accordance with [supposed] scientific truth. If, for example, the word 'day' in these chapters, does not mean a period of twenty-four hours, the interpretation of Scripture is hopeless."—Marcus Dods, *The Book of Genesis*, page 4.

5. What forms of life did God first create upon the earth?

"And God said, Let the earth bring forth *grass*, the *herb* yielding seed, and the *fruit tree* yielding fruit after his kind, whose seed is in itself, upon the earth." Verse 11.

6. Having clothed the earth with vegetation, what orders of creation did God next bring into existence?

"And God said, Let the *waters* bring forth abundantly the moving creature that hath life, and fowl that may fly *above the earth*. . . . Let the *earth* bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth." Verses 20-24.

7. How is the doctrine of evolution expressly contradicted in Scripture?

"And the earth brought forth grass, and herb yielding seed *after his kind*." Verse 12. "And God made the beast of the earth *after his kind*, and cattle *after their kind*." Verse 25.

NOTE.—"Man is not an ape, and in spite of the similarity between them, there is not the slightest evidence that man is descended from an ape."—Austin H. Clark, *The New Evolution: Zoogenesis*, page 224.

"It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever has been offered for the fact that, after sixty years, no evidence has been discovered to verify his genesis of species. . . . Variations of many kinds we daily witness, but no origin of species. . . . The more our knowledge is extended, the more incompatible does the theory of evolution become with the facts. The origin and nature of species remains utterly mysterious."—Sir William Bateson, in an address to the American Association for the Advancement of Science in 1921.

"How species are actually produced remains an unsolved riddle; it is a great mystery. Here at least is a conclusion that few men of our time will venture to dispute."—D'Arcy Thompson, in the Introduction to *Nomogenesis*, by L. Berg, page ix.

8. What further statement proves conclusively that man was directly created and did not evolve from lower orders of life?

"And the Lord God formed man of the *dust of the ground*, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

NOTE.—"No present-day processes, or those we call 'natural,' can ever be sufficient to explain the origin of anything—because Genesis teaches that the world and all things in it originated by a genuine creation."—George McCready Price, *Genesis Vindicated*, page 8.

"This missing-link picture must be deleted from our minds, and I find no occupation less worthy of the science of anthropology than the now fashionable business of modeling, painting, or drawing these nightmare products of imagination, and lending them, in the process, an utterly false value of apparent reality."—Frederick Wood-Jones, *The Problem of Man's Ancestry*, page 19.

"The fossil forms which represent this stage in the evolution of anthropoid and of man have not yet been found; their existence is inferred."—Sir Arthur Keith, *New Discoveries Relating to the Antiquity of Man*, page 51.

9. What attributes of God were specially manifested in creation?

"He hath made the earth by His *power*, He hath established the world by His *wisdom*, and hath stretched out the heavens by His discretion." Jeremiah 10:12. "The earth is full of the *goodness* of the Lord." Psalm 33:5.

NOTE.—"Nature, in all its length and breadth, teems with manifestations of some incomprehensible and almighty force, which exhibits itself in every department of the universe. Thus we may recognize the physical force which upholds all things, which marshals the stars, and binds the planets and holds them in their course; the vegetative force, which throbs in every swelling seed, and changes the face of nature, and carries on the unceasing processes of vegetative growth; the vital force, which pervades the animate creation, and exhibits itself in the growth and perpetuation of the myriad forms of animated existence: and over and above all these, there may be also discerned an *intellectual force*, which orders, ordains, and plans the whole scheme and system of the visible creation."—H. L. Hastings, *Will the Old Book Stand?* page 126.

10. How long was God occupied in the work of creation?

"In *six days* the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11.

11. What did God do on the seventh day?

"And on the seventh day God ended His work which He had made; and He *rested* on the seventh day from all His work which He had made." Genesis 2:2.

NOTE.—"The institution of the Sabbath is thus as old as creation; and the fact of its high antiquity, its being coeval with the existence of the human race, demonstrates the universality and permanence of its obligation. . . . The appointment of a Sabbath appears a wise and beneficent law, affording that regularly recurring interval of rest which the physical nature of man and the animals employed in his service requires, and the continued or habitual neglect of which brings both to premature decay."—Robert Jamieson, *Commentary*, note on Genesis 2:1-3.

What Is Man?

1. WHAT does God claim with reference to man's origin?

"I have *created* him, . . . I have *formed* him; yea, I have *made* him." Isaiah 43:7.

2. What physical characteristics has he in common with other living creatures?

"And the Lord God formed man of the *dust* of the ground." Genesis 2:7. "He giveth to all life, and *breath*, and all things." Acts 17:25. "They have all *one breath*." Ecclesiastes 3:19.

3. How does man differ from the lower orders of creation?

a. God communicated to man a nature akin to His own. "In the *image of God* made He man." Genesis 9:6.

b. God intended man to know and understand His messages of truth. "Man shall *not live by bread alone*, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

4. With what faculties are we able to apprehend God and His will?

"With my *soul* have I desired Thee; . . . with my *spirit* within me will I seek Thee early." Isaiah 26:9. **See 3:11**

5. Of what three parts is man thus composed?

"I pray God your whole *spirit* and *soul* [mind] and *body*

be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

6. Having given men the capacity for communion with God, what invitation does the Creator extend to them?

"*Seek Him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night." Amos 5:8.

7. If we avail ourselves of the privilege of communion with God, what are we promised?

"He is a *rewarder* of them that diligently seek Him." Hebrews 11:6.

8. How does God desire us to regard Him?

"Have we not all *one Father*? hath not *one God* created us?" Malachi 2:10.

NOTE.—"God is universal Sovereign-Father, and all men are by nature His children. The agelong tragedy of mankind springs from the fact that, though the Fatherhood abides, the sonship is broken. Mankind does not live in the spirit of sonship or in the fellowship of sons. The Christian message is that men may enter into the consciousness and experience of sonship through Jesus Christ."—H. M. Hughes, *The Christian Idea of God*, page 139.

9. What harmonious relation should likewise obtain between man and man?

"Thou shalt *love* thy neighbor as thyself." Mark 12:31.
 "A new commandment I give unto you, That ye *love* one another; as I have loved you, that ye also love one another." John 13:34.

NOTE.—"Constantly, without our knowing it, we are sources of infection for good or evil. We are the carriers of health and disease—either the divine health of courage and nobility or the demonic diseases of hate and anxiety. No one can be immunized against us; as long as we live we make the world freer or more enslaved, nobler or more degraded."—Joshua Loth Liebman, *Peace of Mind*, page 194.

10. What authority did God give man on the earth?

"Thou madest him to have *dominion* over the works of Thy hands; Thou hast put all things under his feet." Psalm 8:6.

11. Though God has made man a steward on the earth, how does the Creator declare His ownership?

"Whatsoever is under the whole heaven is *Mine*." Job 41:11.

12. What is required of a steward?

"It is required in stewards, that a man be found *faithful*." 1 Corinthians 4:2.

13. Will God call man to account for his stewardship?

"Every man shall receive his own reward *according to his own labor*." 1 Corinthians 3:8.

14. What will the unfaithful steward forfeit?

"If thou warn the wicked of his way to turn from it; if he do not turn from his way, *he shall die* in his iniquity." Ezekiel 33:9.

15. Will God take pleasure in withdrawing life forever from the sinner?

"I have *no pleasure* in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for *why will ye die?*" Ezekiel 33:11.

16. What gracious offer, therefore, is made to those who repent and seek to fulfill the divine intention?

"*Repent*, and *turn* yourselves from all your transgressions; so iniquity shall not be your ruin." Ezekiel 18:30.

Whence Came Evil?

1. HAD evil any part in God's original creation?

"And God saw everything that He had made, and, behold, it was *very good*." Genesis 1:31.

2. With whom, then, did sin originate?

"He that committeth sin is of the *devil*; for the devil sinneth from the beginning." 1 John 3:8.

3. Who is the devil?

"That old *serpent*, called the devil, and *Satan*, which deceiveth the whole world." Revelation 12:9.

4. What was his original name, and from what high estate has he fallen?

"How art thou *fallen from heaven*, O *Lucifer*, son of the morning!" Isaiah 14:12.

5. What was Lucifer's original character?

"Thou wast *perfect* in thy ways from the day that thou wast created." Ezekiel 28:15.

6. What sinful thought arose in Lucifer's mind?

"Thine heart was *lifted up* because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17.

7. Who associated themselves with Satan in opposing God?

"The *angels which kept not their first estate*, but left their own habitation." Jude 6.

8. What was the result of Lucifer's rebellion?

"And there was *war in heaven*: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Revelation 12:7, 8.

9. Where was Satan exiled?

"I beheld Satan . . . *fall from heaven*." Luke 10:18. "Woe to the inhabitants of the earth and of the sea! for the devil is *come down unto you*, having great wrath." Revelation 12:12.

10. By what means did he deceive our first parents?

"The *serpent beguiled Eve* through his subtlety." 2 Corinthians 11:3. Read Genesis 3:1-6.

11. How has Satan since been occupied in the earth?

"The devil, as a roaring lion, walketh about, *seeking whom he may devour*." 1 Peter 5:8.

NOTE.—"And now I will ask a strange question: who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office? . . . I will tell you—it is the devil. He is the most diligent preacher of all others; he is never out of his diocese; he is never far from his cure; you shall never find him unoccupied; he is ever in his parish; he keeps residence at all times; you shall never find him out of the way; call for him when you will he is ever at home. He is the most diligent preacher in all the realm; he is ever at his plow; no lording nor loitering can hinder him; he is ever applying his business, you shall never find him idle I warrant you."—"The Sermon of the Plow," in *Select Sermons and Letters of Dr. Hugh Latimer*, pages 43, 44.

12. Who volunteered to defeat Satan's designs?

"For this purpose the Son of God was manifested, that

He might *destroy the works of the devil.*" 1 John 3:8. See also Hebrews 2:14.

13. When man sinned, what promise was given him concerning the overthrow of Satan?

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall *bruise thy head*, and thou shalt bruise his heel." Genesis 3:15. Compare Romans 16:20, R. V.

14. How was Christ's power over Satan and his evil angels manifested during His earthly ministry?

"When the even was come, they brought unto Him many that were possessed with devils: and He *cast out the spirits* with His word." Matthew 8:16.

15. In the hour of death what reference did Jesus make to the transience of Satan's power?

"This is *your hour*, and the power of darkness." Luke 22:53.

16. How had He previously foretold the end of Satan's dominion?

"Now shall the prince of this world be *cast out.*" John 12:31.

17. After Jesus ascended to heaven, whom did He commission to continue the controversy with Satan?

"I have appeared unto thee for this purpose, to make thee a *minister* and a *witness*; . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Acts 26:16-18. "Ye shall be *witnesses* unto Me." Acts 1:8.

18. What struggle is the lot of the children of God?

"For we wrestle *not against flesh and blood*, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12.

19. How may we obtain full protection against Satan?

"Put on the *whole armor of God*, that ye may be able to stand against the wiles of the devil." Verse 11.

20. What assurance of triumph is given every child of God?

"He that is begotten of God keepeth himself, and that wicked one *toucheth him not*." 1 John 5:18.

21. What seeming triumph will Satan achieve in the last days, and why?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits*, and doctrines of devils." 1 Timothy 4:1.

22. To what end will Satan ultimately come?

"The devil that deceived them was cast into the *lake of fire and brimstone*." Revelation 20:10.

23. What end did Paul predict also for the evil angels?

"Whose end shall be *according to their works*." 2 Corinthians 11:15.

24. What assurance are we given that the tragic story of rebellion will never again be repeated?

"Affliction shall *not rise up the second time*." Nahum 1:9.

Do We Need to Be "Saved"?

1. WHAT was man's exalted position when he was created?

"So God created man *in His own image*, in the image of God created He him; male and female created He them." Genesis 1:27.

2. How was man's loyalty to God tested?

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, *thou shalt not eat of it*: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

3. How did Satan turn our first parents from allegiance to God?

"The serpent *beguiled Eve* through his subtlety." 2 Corinthians 11:3. Read Genesis 3:1-6.

4. As a result of the Fall what change came in the relationship between men and God?

a. They became sinners in His sight. "Wherefore, as by one man *sin entered* into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

NOTE.—"No Adam, no fall; no fall, no atonement; no atonement, no Saviour. Accepting evolution, how can we believe in a fall? When did man fall; was it before he ceased to be a monkey, or after? Was it when he was a treeman, or later? Was it in the Stone Age, or the Bronze Age, or in the age of iron? . . . And if there was no fall,

why should there be any atonement?"—Robert Blatchford, *God and My Neighbor*, page 159.

b. They lost the privilege of open communion with God. "Therefore the Lord God *sent him forth* from the Garden of Eden." Genesis 3:23.

c. They were doomed to die. "Dust thou art, and *unto dust shalt thou return.*" Genesis 3:19.

5. What burden fell upon the whole human family as the result of man's sin?

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5.

NOTE.—"There is no way upward unless we have perceived the bottom of the abyss of our helplessness and agony. Then, only then, can we see the way out, the outstretched hand reaching down to where we are and helping us to light and hope."—Joseph L. Hromadka, "Civilization's Doom and Resurrection," *Theology Today*, vol. 1, No. 1, p. 31.

6. How sadly has man been marred by sin?

a. His understanding is darkened. "Having the *understanding darkened*, being *alienated* from the life of God through the ignorance that is in them." Ephesians 4:18.

b. His heart is full of evil. "The heart is *deceitful* above all things, and *desperately wicked*: who can know it?" Jeremiah 17:9.

c. His conscience is defiled. "Unto the . . . unbelieving is nothing pure; but even their *mind and conscience is defiled.*" Titus 1:15.

d. He is spiritually dead. "You, being *dead* in your sins." Colossians 2:13.

NOTE.—"Man's nature is all of a piece, and what affects it at all affects it altogether. . . . We are not constructed in watertight compartments, one of which might be ruined while the others remain intact; what touches us for harm, with a corrupting depraving touch

at a single point, has effects throughout our entire nature."—James Denny, *Studies in Theology*, 7th ed., p. 83.

7. How completely is man alienated from God?

"The carnal mind is *enmity* against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

8. Are any excluded from condemnation?

"That *no man is justified* by the law in the sight of God, it is evident." "The Scripture hath concluded *all* under sin." Galatians 3:11, 22. "The *whole world* lieth in wickedness." 1 John 5:19.

9. How impotent is the sinner to work righteousness?

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are *accustomed to do evil*." Jeremiah 13:23.

NOTE.—"The heart of man is fundamentally wrong and stands in need of a complete transformation."—C. C. McCown, *The Promise of His Coming*, page 6.

10. How hopeless is man's condition apart from God?

"At that time ye were *without Christ*, being *aliens* from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope, and without God* in the world." Ephesians 2:12.

11. To what end, therefore, must unaided man inevitably come?

"To be carnally minded is *death*." Romans 8:6. "How can ye escape the *damnation* of hell?" Matthew 23:33.

NOTE.—"To a great many people the traditional language of Christians has become meaningless. It does not fit in their way of looking at life. They scarcely know what we mean by the word 'sin,' supposing it to consist in consciously doing what is known or believed to be

wrong. But this is only one part of the whole great fact of sin—the visible part, so to speak. It is the symptom, not the disease; the inflammation, not the poison. All is sin that falls short of God's will for it, and the essence of man's sin is his self-centeredness. But this is forgotten, and because people have so scanty an understanding of sin, they attach no meaning whatever to redemption."—William Temple, "The Hope of a New World," *Religion in Life*, vol. 10, No. 3, p. 325.

12. What cry of despair may well come from the lips of the man who realizes his lost condition?

"O wretched man that I am! *who shall deliver me from the body of this death?*" Romans 7:24.

13. Because it is impossible for man to save himself, what is his only hope?

"Now set your heart and your soul to *seek the Lord* your God." 1 Chronicles 22:19. See also Jeremiah 29:12-14.

14. Through whom has salvation come?

"For God so loved the world, that He gave *His only-begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

NOTE.—"We are justified solely on account of what Christ is and has done; but the faith that accepts Him, that sees in His death the atonement for human sin, and identifies itself with that death, is in its essence an act of self-committal to the living Christ, and a reception of His Spirit."—David W. Forrest, *The Christ of History and of Experience*, page 246.

15. How universal is God's offer of mercy?

"God hath concluded them *all* in unbelief, that He might have mercy upon all." Romans 11:32.

16. How comprehensive is the plan of redemption?

"Wherefore He is able also to *save them to the uttermost* that come unto God by Him." Hebrews 7:25.

17. Is there any other way of escape?

"Neither is there salvation in any other: for there is *none other name* under heaven given among men, whereby we must be saved." Acts 4:12.

NOTE.—"We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker, and whose return to barbarism is the most rapid. But they do not realize it. They are without protection against the hostile surroundings that science has built about them. In truth, our civilization, like those preceding it, has created certain conditions of existence which, for reasons still obscure, render life itself impossible."—Alexis Carrel, *Man the Unknown*, page 28.

18. What should be the sinner's response?

"*Wash* me thoroughly from mine iniquity, and *cleanse* me from my sin." Psalm 51:2. "Create in me a clean heart, O God." Verse 10.

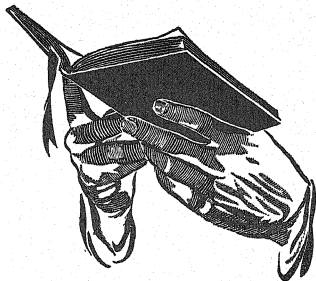
19. How is redemption compared with God's creative work?

"If any man is in Christ, there is a *new creation*." 2 Corinthians 5:17, R. V., margin.

20. In what scripture does God declare Himself to be both Creator and Redeemer?

"Thus saith the Lord that *created* thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have *redeemed* thee." Isaiah 43:1.

PART
FOUR



WHAT THE BIBLE
TEACHES ABOUT . . .

Christ

Was Jesus Divine?

Prophecies That Came True

Why Christ Came

Did Jesus Need to Die?

Power of the Resurrection

What Is Jesus Doing Now?

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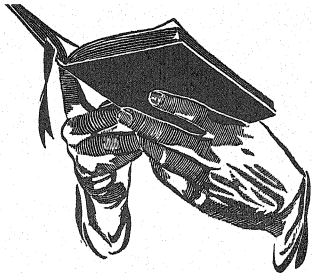
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Was Jesus Divine?

1. WHAT challenging question must every man answer?

"What think ye of *Christ*?" Matthew 22:42.

2. How do the Scriptures help us settle this vital problem?

"These are written, that ye might believe that Jesus is the *Christ*, the *Son of God*." John 20:31.

NOTE.—There are two absolutely essential elements in historic Christianity. One is a personal God. The other is the incarnation of God in Jesus.

"Our conviction of the deity of Christ rests not alone on the Scriptural passages which assert it, but also on His entire impression on the world. . . . Both lines of evidence are valid; and when twisted together form an unbreakable cord. . . . The impression Jesus has left upon the world bears independent testimony to His deity, and it may well be that to many minds this will seem the most conclusive of all its evidences."—B. B. Warfield, *The Fundamentals*, vol. 1, p. 21.

3. What does the Bible state concerning the nature of Christ?

"Without controversy great is the mystery of godliness: *God was manifest in the flesh*." 1 Timothy 3:16. "The *Word was God*." John 1:1.

4. How did Jesus emphasize His oneness with the Father?

"I and My Father are *one*." John 10:30. See also John 17:11, 21, 22.

5. What other claims are made by or for Jesus which compel us to recognize Him as God incarnate?

a. All power. "All *power* is given unto Me in heaven and in earth." Matthew 28:18.

b. All wisdom. "In whom are hid all the treasures of *wisdom* and *knowledge*." Colossians 2:3.

c. Perfect holiness. "In Him is *no sin*." 1 John 3:5. See also Hebrews 4:15.

d. Eternal existence. "He is before all things." Colossians 1:17. "Whose goings forth have been from of old, *from everlasting*." Micah 5:2.

e. The sum of divine attributes. "In Him dwelleth all the *fullness of the Godhead* bodily." Colossians 2:9.

6. Because He revealed in their entirety the attributes of the invisible God how could He well be described?

"Who is the *image* of the invisible God, the first-born of every creature." Colossians 1:15.

7. While truly God how truly was He also man?

"When the fullness of the time was come, God sent forth His Son, *made of a woman*." Galatians 4:4. "The Word was *made flesh*, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." John 1:14.

NOTE.—"I have a Christ and a Saviour, the Lord Jesus Christ, who is unquestionably God. He made the heavens and the earth and moon and sun and the stupendous stars 'by the word of His power.' . . . But I rejoice also that I have a Christ and a Saviour, who, in the fullest and most real sense, is my Brother, a fellow Man, a real Man, who lived His life here upon earth under the same conditions under which I live mine, subject to the same temptations that I am, yet absolutely 'apart from sin,' that He obtained victory by the power of the same Holy Spirit that is ready to help me as well, and that He obtained strength to work, to achieve, and to conquer in the same way that is open to me, by prayer."—R. A. Torrey, *The Christ of the Bible*, page 74.

8. When was the plan made for the Son of God to come to earth in human form?

"Who verily was foreordained *before the foundation of the world*, but was manifest in these last times for you."

1 Peter 1:20.

9. Who was given the first intimation of this plan?

The serpent in Eden. "I will put enmity between thee and the woman, and between thy seed and her *seed*; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

10. How did the news come to Mary that God was to come to earth in human flesh?

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be born of thee shall be called the *Son of God*." Luke 1:35.

NOTE.—"The virgin birth of Christ makes it possible for Christ to be the Redeemer, and, it was impossible for a human being to be the Redeemer. . . . The sinlessness of Christ and His vicarious death rest on the truth of the virgin birth. . . . The everlasting Son of God was born of the virgin that He might take on Himself our form and in that form die for us in order that we might live in His divine form for ever and ever."—Mark A. Matthews, *Gospel Sword Thrusts*, page 57.

11. By what act did the Wise Men from the East recognize the divinity of Jesus?

"When they were come into the house, they saw the young Child with Mary His mother, and fell down, and *worshiped Him*." Matthew 2:11.

12. How did God testify to Jesus' divinity at the beginning of His ministry?

"He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is *My Beloved Son*, in whom I am well pleased." 2 Peter 1:17.

13. How was Jesus' divinity manifest in His life?

a. By His miracles. "The *power of the Lord was present to heal them.*" Luke 5:17.

b. By His authoritative teachings. "His word was with *power.*" Luke 4:32. "Never man spake like this Man." John 7:46.

14. What divine prerogative did He exercise?

"That ye may know that the Son of man hath power on earth to *forgive sins*, . . . Arise, take up thy bed, and go unto thine house." Matthew 9:6.

15. What paramount gift did He claim ability to confer?

"As the Father raiseth up the dead, and quickeneth them; even so the Son *quickeneth* whom He will." John 5:21.

16. What testimony did the disciples bear to Christ's divinity?

"Thomas answered and said unto Him, *My Lord and my God.*" John 20:28. "Simon Peter answered and said, Thou art the *Christ, the Son of the living God.*" Matthew 16:16.

17. Who else recognized His true nature?

"*Devils* also came out of many, crying out, and saying, Thou art Christ the son of God." Luke 4:41.

18. To whom did Jesus say He was returning?

"I came forth from the Father, and am come into the world: again, I leave the world, and *go to the Father.*" John 16:28.

19. What position does He now occupy in heaven?

"Who is gone into heaven, and is on *the right hand of*

God; angels and authorities and powers being made subject unto Him." 1 Peter 3:22.

20. When will Christ's divinity be manifest to all?

"In the *regeneration* when the Son of man shall sit in the throne of His glory." Matthew 19:28.

21. What confession will all men then make?

"That every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father." Philippians 2:11.

22. How important is it for us to accept the doctrine of the Son of God coming in human flesh?

"Hereby know ye the Spirit of God: Every spirit that confesseth that *Jesus Christ is come in the flesh* is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:2, 3.

NOTE.—"The person of Christ is to me the surest as well as the most sacred of all facts; as certain as my own personal existence; yea, even more so: for Christ lives in me, and He is the only valuable part of my existence. I am nothing without my Saviour; I am all with Him, and would not exchange Him for the whole world. To give up faith in Christ is to give up faith in humanity; to believe in Him is to believe in the redemption and final glorification of men; and this faith is the best inspiration to a holy and useful life for the good of our race and the glory of God."—Philip Schaff, *The Person of Christ*, page 3.

"The transformed hearts of Christians, registering themselves 'in gentle tempers, in noble motives, in lives visibly lived under the empire of great aspirations'—these are the ever-present proofs of the divinity of the Person from whom their inspiration is drawn." "To deny that spiritual experience is as real as physical experience is to slander the noblest faculties of our nature." "The supreme proof to every Christian of the deity of his Lord is then his own inner experience of the transforming power of his Lord upon the heart and life."—B. B. Warfield, *The Fundamentals*, vol. 1, pp. 27, 28.

Prophecies That Came True

1. How did the woman of Samaria testify to the Jewish expectation of the Messiah, or Christ?

"The woman saith unto Him, *I know that Messias cometh, which is called Christ.*" John 4:25.

NOTE.—"In the New Testament the name Christ is used as equivalent to Messiah [Anointed], the name given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect."—William Smith, *A Dictionary of the Bible*, art. "Jesus Christ."

"In the fullness of time and at the center of history a Man appeared. In Him were fulfilled the longings of Israel for a Messiah. In Him also received fulfillment the predictions of the prophets regarding a Deliverer in whom God's purpose for mankind would find its focal expression and from whom would emanate light and power to make God and His purpose fully manifest. The coming of the Christ is the supreme event to which the Old Testament looks forward."—John A. MacKay, "God Has Spoken," *Theology Today*, vol. 3, No. 2, p. 147.

2. What did Jesus tell her concerning Himself?

"Jesus saith unto her, *I that speak unto thee am He.*" Verse 26. See also Matthew 26:63, 64.

3. What evidence did Jesus offer in support of His claim?

"O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at *Moses* and all the *prophets*, He expounded unto them in *all the Scriptures* the things concerning Himself." Luke 24:25-27.

4. How was the Messiah to be manifested?

Prophecy:

"Unto us a *child* is born, unto us a *son* is given." Isaiah 9:6.

Fulfillment:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:22, 23.

5. Along what human line of descent did Isaiah say He would come?

Prophecy:

"There shall come forth a Rod out of the stem of *Jesse*, and a Branch shall grow out of his roots." Isaiah 11:1.

NOTE.—Jesse was the father of David, and therefore this refers to the family line of David.

Fulfillment:

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." Matthew 1:1.

6. Where would Messiah be born?

Prophecy:

"Thou, *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel." Micah 5:2.

Fulfillment:

"Jesus was born in Bethlehem of Judea in the days of Herod the king. . . . When he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule My people Israel." Matthew 2:1-6.

7. In what miraculous way would He be conceived?

Prophecy:

"Therefore the Lord Himself shall give you a sign; Behold, a *virgin* shall conceive, and bear a Son." Isaiah 7:14.

Fulfillment:

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Matthew 1:20.

8. What danger would threaten His early years?

Prophecy:

"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; *Rachel weeping for her children* refused to be comforted for her children, because they were not." Jeremiah 31:15.

Fulfillment:

"Then Herod, when he saw that he was mocked of the Wise Men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the Wise Men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, *Rachel weeping for her children*, and would not be comforted, because they are not." Matthew 2:16-18.

9. Where would He be temporarily exiled?

Prophecy:

"When Israel was a child, then I loved him, and called My Son out of Egypt." Hosea 11:1.

Fulfillment:

"When they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him. When he arose, he took the young child and His mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." Matthew 2:13-15.

10. By whom would His ministry be announced?

Prophecy:

"The *voice* of him that *crieth in the wilderness*, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isaiah 40:3.

Fulfillment:

"As it is written in the book of the words of Esaias the prophet saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Luke 3:4.

11. What would be the nature of Messiah's blessed ministry?

Prophecy:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to *preach good tidings* unto the meek; He hath sent Me to bind up the brokenhearted." Isaiah 61:1.

Fulfillment:

"He came to Nazareth, where He had been brought up: and, as his custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when

He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:16-19.

12. Before His passion what symbolic exaltation would He receive?

Prophecy:

"Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and *riding upon an ass*, and upon a colt the foal of an ass." Zechariah 9:9.

Fulfillment:

"They brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon." Luke 19:35.

13. For what price would He be sold?

Prophecy:

"I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price *thirty pieces of silver*." Zechariah 11:12.

Fulfillment:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him." Matthew 26:14-16.

14. In what spirit would He endure His sufferings?

Prophecy:

"He was oppressed, and He was afflicted, yet *He opened*

not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so *He openeth not His mouth.*" Isaiah 53:7.

Fulfillment:

"The chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee. But Jesus yet answered nothing; so that Pilate marveled." Mark 15:3-5.

15. How was Messiah's vicarious suffering foretold by the prophet Isaiah?

Prophecy:

"He was *wounded for our transgressions*, He was *bruised for our iniquities*: the chastisement of our peace was upon Him; and *with His stripes we are healed.*" Isaiah 53:5.

Fulfillment:

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matthew 8:17.

16. How exactly were the details of the crucifixion foretold?

Prophecy:

"They *pierced My hands and My feet*. . . . They *part My garments* among them, and cast lots upon My vesture." Psalm 22:16-18.

Fulfillment:

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did." John 19:24.

17. Where would the Messiah rest in death?

Prophecy:

"He made His grave with the *wicked*, and with the *rich* in His death." Isaiah 53:9.

Fulfillment:

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed." Matthew 27:57-60.

18. In what words was His resurrection foreshadowed?

Prophecy:

"*Thou wilt not leave My soul in hell*; neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:10.

Fulfillment:

"David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Acts 2:25-27.

19. In view of His minute fulfillment of Messianic prophecy how confidently did Paul witness that Jesus was the Christ?

"Paul . . . reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this *Jesus*, whom I preach unto you, is *Christ*." Acts 17:2, 3.

Why Christ Came

1. WHY cannot God reveal Himself directly to sinful man?

"Thou *canst not see My face*: for there shall no man see Me, and live." Exodus 33:20.

2. What means did He adopt to make known His will after the entrance of sin?

"God . . . at sundry times and in divers manners spake in time past unto the fathers by the *prophets*." Hebrews 1:1.

3. How did men treat the revelation of God through the prophets?

"They *mocked* the messengers of God, and *despised* His words, and *misused* His prophets." 2 Chronicles 36:16. See also Nehemiah 9:30, 31; Jeremiah 7:25, 26.

4. Through whom did He finally speak to man?

God "hath in these last days spoken unto us by *His Son*." Hebrews 1:2.

NOTE.—"Because men rejected the messages which God sent through human instrumentalities, it becomes at least not inconceivable that God might seek a way of showing to man *all* of Himself that could be apprehended by man, and that He might choose to do so by living a human life, by Himself becoming incarnate, and not, as before, by merely inspiring human agents."—A. W. F. Blunt, *Recall to Religion*, page 265.

5. What did God primarily seek to reveal in Jesus?

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, *He hath declared*

Him ["made Him known," Weymouth]." John 1:18. See also Matthew 11:27; Luke 10:22.

6. How perfectly did He make known the character of God?

"He that hath seen Me hath seen the Father." John 14:9. "In Him dwelleth all the *fullness* of the Godhead bodily." Colossians 2:9.

7. What example of submission to the will of God did Jesus set?

"I *delight to do Thy will*, O My God: yea, Thy law is within My heart." Psalm 40:8. "I *do always those things that please Him*." John 8:29.

8. How did He demonstrate the possibility of a life of victory over sin?

"In all points tempted like as we are, yet *without sin*." Hebrews 4:15.

9. By His sinless life what did He condemn?

"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, *condemned sin in the flesh*." Romans 8:3.

10. Having revealed by His life what man was intended to be, what blessed gift did Jesus offer through His death on Calvary?

"If through the offense of one many be dead, much more the *grace* of God, and the *gift by grace*, which is by one Man, Jesus Christ, hath abounded unto many." Romans 5:15. See also verse 17.

11. What will the acceptance of His gift of grace effect?

"The *blood* of Jesus Christ His Son *cleanseth* us from all sin." 1 John 1:7.

NOTE.—"When we sin we are not going against a cold unfeeling law; but are striking, with cruel hand, direct at the living, loving heart of God."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 31.

12. How complete a deliverance from sin did He make?

"Thou shalt call His name *Jesus*: for He shall save His people *from their sins*." Matthew 1:21. "I came not to judge the world, but to save the world." John 12:47.

13. What glorious prospect has He set before saved sinners?

"So an *entrance* shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

14. Is there any way back to God other than by Jesus?

"I am the way, the truth, and the life: *no man cometh unto the Father, but by Me*." John 14:6. "Neither is there salvation in any other: for there is *none other name* under heaven given among men, whereby we must be saved." Acts 4:12.

15. How should we respond to such a Saviour?

"*Believe* on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

NOTE.—"The acceptance does not accrue to the individual till he believes, and so receives. The gift is not put into the hand till it is open, and empty. But the gift has been bought ready for the recipient long before he kneels to receive it. It was his, in provision, from the moment of the purchase; and the glorious Purchaser came up from the depths where He had gone down to buy, holding aloft in His sacred hands the golden gift, ours because His for us."—H. C. G. Moule, *The Epistle of St. Paul to the Romans*, pages 126, 127.

5. What did the death of Christ reveal?

"*God commendeth His love toward us*, in that, while we were yet sinners, Christ died for us." Romans 5:8.

NOTE.—"The cross of Jesus both reveals God and evaluates man. It discloses, as does no other event in history, the lengths to which sacrificial love will go in order to redeem the sinful; and it shows, too, that man, although utterly unworthy of that love, is nevertheless worth it. We sometimes sing: 'In Christ I feel the heart of God.' Yes, the heart of God! But where? . . . It is in Christ as He hangs from the 'bitter tree' that we feel the great throbbing heart of the Almighty Father—throbbing with a love which loves to the uttermost and gives of its best because it gives of itself."—John Pitts, "Preaching the Cross of Christ," *Religion in Life*, vol. 14, No. 2, p. 168.

6. Besides manifesting the extent of the love of God and of Christ for man, what further purpose did the cross serve?

It indicated the immutability of the law of God. "Whom God hath set forth to be a propitiation through faith in His blood, to *declare His righteousness* for the remission of sins that are past, through the forbearance of God." Romans 3:25.

NOTE.—"*Sin* is so odious in the sight of God that He cannot look upon it with the least degree of allowance. Reformation of life—tears of repentance—the sacrifices of our earthly all, cannot put it away—all united and combined cannot wash away its deep stains of impurity—they cannot blot it out of the book of God's remembrance. . . . They cannot satisfy, in the least degree, the demands of God's violated law. . . . The atonement alone gives them power and efficiency as means to take away sin."—Thomas Lape, *A Manual of the Christian Atonement*, pages 41-44.

7. What penalty had man incurred through sin?

"The wages of sin is *death*." Romans 6:23. "Wherefore, as by one man sin entered into the world, and death by sin; and so *death passed upon all men*, for that all have sinned." Romans 5:12.

8. Could God abolish the penalty of the law?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

9. What, therefore, was necessary for the salvation of man?

A sinless man, not involved in the penalty, and possessed of life, inherent and underived, must vicariously accept it on behalf of the race. *Also read John 18:37*

10. Who only could fulfill the requirements of such a vicarious sacrifice?

"God sent forth His Son, *made of a woman*, made under the law, to redeem them that were under the law." Galatians 4:4, 5. "Who *did no sin*." 1 Peter 2:22.

NOTE.—"It was not the blood of man, but it was the blood of God-man that was shed. As *God* He obeyed all the requirements of the law, and made it honorable in the justification of sinners. As *man* He bore its curse on the tree, and endured its penalty. It was this union of the human and the divine—the finite and the infinite, that gave such value to the atonement, and stamped it with the seal of heaven's approbation."—Thomas Lape, *A Manual of the Christian Atonement*, page 25.

11. How does Paul state the doctrine of vicarious atonement?

"He hath made Him to be *sin for us*, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

12. What dilemma did Jesus thus solve?

"To declare, I say, at this time His righteousness: that He might be *just*, and the *justifier* of him which believeth in Jesus." Romans 3:26.

13. As a result of Christ's paying the penalty of transgression, what privileges are offered to man?

a. Deliverance from the power of evil that would overwhelm us. "Who hath *delivered* us from the power of darkness." Colossians 1:13.

b. Revocation of our sentence to death. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto *justification of life*." Romans 5:18.

c. Forgiveness of sin. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the *forgiveness of sins*." Acts 13:38.

d. Reconciliation to God. "All things are of God, who hath *reconciled us* to Himself by Jesus Christ; . . . to wit, that God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:18, 19.

e. New status of sonship. "The Spirit Itself beareth witness with our spirit, that we are the *children of God*: and if children, then *heirs*; heirs of God, and *joint heirs* with Christ." Romans 8:16, 17.

NOTE.—"This is the central secret of the cross. In spiritual sympathy God in Christ becomes a sinner in order that by spiritual appropriation man may become a saint. In agony and death upon the cross our Lord completely makes His own man's tragedy in order that man may make his own the divine glory of the victorious life."—Lynn Harold Hough, "Adventures in Understanding," *Christendom*, vol. 6, No. 4, p. 524.

f. Sanctification. "By the which will we are *sanctified* through the offering of the body of Jesus Christ once for all." Hebrews 10:10.

g. Eternal life. "Whosoever believeth in Him *should not perish*, but have *eternal life*." John 3:15. "He that believeth on the Son hath *everlasting life*: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Verse 36.

14. How complete is the restoration which Christ makes possible through His death and resurrection?

"He is able also to save them *to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

15. How do the wicked regard the preaching of the cross?

"The preaching of the cross is to them that perish *foolishness*." 1 Corinthians 1:18.

16. What does the cross mean to the repentant sinner?

"But unto us which are saved it is the *power of God*." Verse 18.

NOTE.—"Not one sinner has ever been rejected on the ground that the atonement was not made for him, or that its efficacy had been exhausted. Not one has gone to God with a broken heart and been 'sent empty away;' not one has come to the cross and been told that the blood that was shed there was shed for others, not for him."—Albert Barnes, *The Atonement*, page 355.

17. How will our salvation be consummated?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the *second time* without sin unto salvation." Hebrews 9:28.

18. What reward will Jesus receive in that day for all His sacrifice on our behalf?

a. Satisfaction. "He shall see of the travail of His soul, and shall be *satisfied*." Isaiah 53:11.

b. Universal adoration. "Wherefore God also hath *highly exalted* Him, and given Him a name which is above every name: that at the name of Jesus *every knee should bow*, of things in heaven, and things in earth, and things under the earth." Philippians 2:9, 10.

Power of the Resurrection

1. How long a time did Jesus declare He would be in the tomb?

"The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the *third day* He shall be raised again." Matthew 17:22, 23.

2. By whom was the resurrection of Christ foretold in the Old Testament?

By David. "My flesh also shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see *corruption*." Psalm 16:9, 10.

3. What was the first event on the resurrection morning?

"There was a *great earthquake*: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matthew 28:2.

4. To whom was the resurrection of Jesus first announced?

"And the angel answered and said unto the women, . . . *He is not here*: for *He is risen*, as He said. Come, see the place where the Lord lay." Verses 5, 6.

5. Who saw Jesus after His resurrection?

"He was seen of *Cephas*, then of the *twelve*: after that, He was seen of above *five hundred brethren* at once; of whom the greater part remain unto this present, but some are fallen asleep." 1 Corinthians 15:5, 6.

6. For how long was Jesus seen by His disciples?

"To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them *forty days*." Acts 1:3.

7. What power was manifest in the resurrection of Jesus?

"Though He was crucified through weakness, yet He liveth by the *power of God*." 2 Corinthians 13:4. "Christ was raised up from the dead by the *glory of the Father*." Romans 6:4.

NOTE.—"Had that been all, had the work of Jesus ended on the cross, there would have been no Christian gospel to preach, no Christian faith to declare. . . . The resurrection of Jesus is the very center of the Christian view of history, shedding a transfiguring light back on all nature and history before Him and throwing forward a transforming radiance on our whole outlook for the future. In it lies the promise of a new humanity, of a 'new order' as we say so often in these days, a 'new heaven and a new earth wherein dwelleth righteousness' (2 Peter 3:13)."—J. M. Shaw, "The Gospel We Declare," *Religion in Life*, vol. 13, No. 1, pp. 81-84.

8. What did the resurrection confirm?

Jesus was "declared to be the *Son of God* with power, according to the Spirit of holiness, by the resurrection from the dead." Romans 1:4. See also Acts 13:33.

9. What did it also convincingly demonstrate?

"Now if Christ be preached that He rose from the dead, *how say some among you that there is no resurrection of the dead?*" 1 Corinthians 15:12.

10. As a result of His resurrection what did Jesus claim?

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the *keys of hell and of death*." Revelation 1:18.

11. What proof of His power over death was given immediately after Jesus arose from the tomb?

"The *graves were opened*; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many." Matthew 27:52, 53.

12. Of what may believers be assured?

"This is the will of Him that sent Me, that everyone which seeth the Son, and *believeth* on Him, may have everlasting life: and I will raise him up at the last day." John 6:40. See also 1 Corinthians 15:23, 52.

13. How vital is the resurrection in the plan of salvation?

"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . *Ye are yet in your sins*. Then they also which are fallen asleep in Christ are perished." Verses 14-18.

14. What prominence did Paul give to the resurrection?

"Paul, as his manner was, . . . reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have *suffered*, and *risen again* from the dead; and that this Jesus, whom, said he, I preach unto you, is Christ." Acts 17:2, 3, margin. See also Acts 26:22, 23.

15. What attitude to this truth should we share with Paul?

"I count all things but loss: . . . that I may *know Him*, and the *power of His resurrection*; . . . if by any means I might attain unto the resurrection of the dead." Philippians 3:8-11.

What Is Jesus Doing Now?

1. WHEN Jesus had fulfilled His purpose on earth, where did He go?

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, *received up into glory*." 1 Timothy 3:16.

2. Under what circumstances did the ascension of Jesus take place?

"He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and *carried up into heaven*." Luke 24:50, 51. See also Acts 1:9.

3. Where is Jesus now?

"Who is gone into heaven, and is on the *right hand of God*." 1 Peter 3:22. See also Hebrews 10:12.

4. For what reasons did Jesus return to heaven?

a. That the Holy Spirit might be given. "It is expedient for you that I go away: for if I go not away, *the Comforter* will not come unto you." John 16:7.

b. That He might begin His intercessory work for us. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also *maketh intercession* for us." Romans 8:34. See also Hebrews 7:25.

c. That He might prepare a home for His people. "I go to *prepare a place* for you. And if I go and prepare a place for



you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

5. What special name is given to Christ since He acts as our intercessor?

"We have a great *high priest*, that is passed into the heavens, Jesus the Son of God." Hebrews 4:14. See also Hebrews 8:1.

6. How superior is our High Priest to any earthly ministrant?

"For such an high priest became us, who is *holy, harmless, undefiled*, separate from sinners, and made higher than the heavens." Hebrews 7:26.

7. To what order of priesthood is the priesthood of Christ likened?

"Called of God an high priest *after the order of Melchizedek*." Hebrews 5:10.

8. Why was this comparison appropriate?

"He shall be a *priest* upon His *throne*." Zechariah 6:13. "Melchizedek, *king* of Salem, *priest* of the most high God." Hebrews 7:1.

9. In what sanctuary does Christ now minister?

"A minister of the sanctuary, and of the *true tabernacle*, which the Lord pitched, and not man." Hebrews 8:2.

10. What Bible writer was privileged to look into this heavenly sanctuary?

John the revelator. "The temple of God was *opened* in heaven, and there was *seen* in His temple the ark of His testament." Revelation 11:19. See also Revelation 8:3, 4; 15:5.

11. Is a sacrificial offering as necessary in the heavenly sanctuary as it was in the earthly?

"Every high priest is ordained to offer gifts and sacrifices: wherefore it is of *necessity* that this Man have *somewhat also to offer*." Hebrews 8:3.

12. What sacrifice does our High Priest offer to the Father on our behalf?

"Neither by the blood of goats and calves, but by *His own blood* He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12. See also Ephesians 5:2.

13. For whom does the present intercessory ministry of Christ avail?

a. For the repentant sinner. "Wherefore He is able also to *save them to the uttermost* that come unto God by Him." Hebrews 7:25. See also 1 John 1:9.

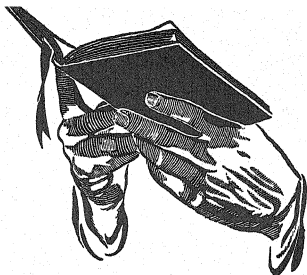
b. For the believer who falls into sin. "If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous." 1 John 2:1.

NOTE.—"Christ is the one mediator between God and men, who is as spiritually accessible to men today as He was physically accessible in the days of His flesh. To allege that between God and a pilgrim who desires to come to Him through Jesus Christ, the new and living way, some other person, or some institution must mediate, is to impugn the once-for-allness of the gospel and tarnish the chief glory of the Christian religion."—John A. MacKay, "Concerning Protestant Christianity," *Theology Today*, vol. 1, No. 3, p. 287.

14. What should Christ's constant mediation inspire us to do?

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us *hold fast* our profession." Hebrews 4:14. See also Hebrews 10:23.

PART
FIVE



WHAT THE BIBLE
TEACHES ABOUT ...

The Way of Salvation

Grace Meets the Sinner's Need

What Is Predestination?

Conviction of Sin

What Is Conversion?

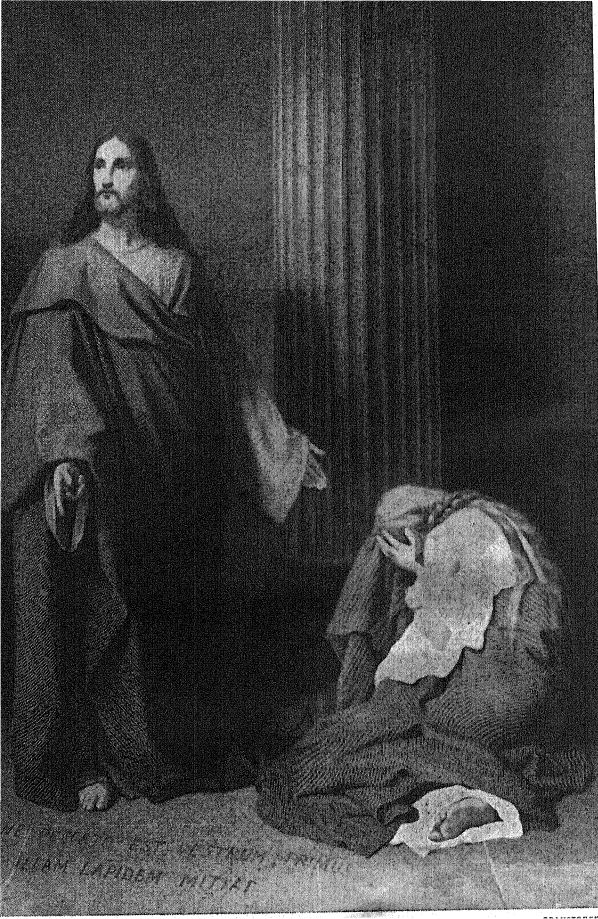
Blessings of Forgiveness

Justified by Faith

Born From Above

Reconciled to God

Righteousness by Faith



Grace Meets the Sinner's Need

1. WHAT question relating to salvation did a certain young man ask Jesus?

"Good Master, *what good thing shall I do*, that I may have eternal life?" Matthew 19:16.

2. How did Jesus reply?

"If thou wilt enter into life, *keep the commandments.*" Verse 17.

3. Can anyone claim that he has earned life and salvation according to this standard?

"That *no man* is justified by the law in the sight of God, it is evident." Galatians 3:11.

4. Because of sin, to what are all men condemned?

"The wages of sin is *death*; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

5. What attributes of God come to the aid of the condemned sinner?

"Thou, O Lord, art a God full of *compassion*, and *gracious*, *long-suffering*, and plenteous in *mercy* and *truth.*" Psalm 86:15.

6. What provision has the Father made available to man in Christ?

"I thank my God always on your behalf, for the *grace* of God which is given you by *Jesus Christ.*" 1 Corinthians 1:4.

7. What is the grace of God in Christ able to effect on our behalf?

"That as *sin* hath reigned unto *death*, even so might *grace* reign through righteousness unto *eternal life* by Jesus Christ our Lord." Romans 5:21.

NOTE.—"Sin is the most expensive thing in the universe. Nothing else can cost so much. Pardoned or unpardoned, its cost is infinitely great. Pardoned, the cost falls chiefly on the great atoning Substitute; unpardoned, it must fall on the head of the guilty sinner."—Charles G. Finney, *Sermons of Gospel Themes*, page 1.

8. To how many is this saving grace available?

"The grace of God that bringeth salvation hath appeared to *all men*." Titus 2:11.

NOTE.—"The stream of salvation never runs dry. . . . The fountain ever flows, by day and by night, in seedtime and harvest, in summer and winter. It is ample for all that apply. It is unexhausted by the numbers that come, and by the nature of the maladies that are healed. It flows in large abundance above and beyond all that is needed."—Albert Barnes, *The Atonement*, page 357.

9. How may the sinner appropriate this grace?

"By grace are ye saved *through faith*; and that not of yourselves: it is the gift of God: *not of works*, lest any man should boast." Ephesians 2:8, 9.

10. What is the new basis of our acceptance with God?

"To the praise of the glory of *His grace*, wherein He hath made us *accepted in the Beloved*." Ephesians 1:6.

11. How did Paul acknowledge the operation of the grace of God in his own life?

"*By the grace of God* I am what I am: and His grace which was bestowed upon me was not in vain." 1 Corinthians 15:10.

12. Being saved by grace, what is our relation to the law?

"Sin shall not have dominion over you: for ye are *not* *under* [the condemnation of] *the law, but under grace.*" Romans 6:14.

NOTE.—"Grace requires law to provide a stable order within which it can do its silent, slow, transforming work; and grace requires law for its own effectual embodiment in the corporate life of mankind."—Walter M. Horton, "Law and Grace," *Religion in Life*, vol. 11, No. 3, p. 423.

13. Does this mean that we are thereby freed from responsibility to the law?

"What then? *shall we sin*, because we are not under the law, but under grace? *God forbid.*" Verse 15.

NOTE.—"In His grace God exhibits His real nature and real intention, whereas in His capacity as lawgiver and judge, God does that which is 'necessary for the sake of love,' but necessary only because man's stubbornness and rebellion, force upon man's Creator a stern repressive attitude which does not reveal the deep center of the divine nature."—Walter M. Horton, "Law and Grace," *Religion in Life*, vol. 11, No. 3, p. 424.

14. What does Jesus look for in those whom He has redeemed?

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works.*" Titus 2:14.

NOTE.—"The only way your powers can become great is by exerting them outside the circle of your own narrow, special, selfish interests. And that is the reason of Christianity. Christ came into the world to save others, not to save Himself; and no man is a true Christian who does not think constantly of how he can lift his brother, how he can assist his friend, how he can enlighten mankind, how he can make virtue the rule of conduct in the circle in which he lives."—Albert Bushnell Hart, editor, *Selected Addresses and Public Papers of Woodrow Wilson*, page 50.

15. How is this made possible?

"Now the God of peace, . . . make you *perfect* in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever." Hebrews 13:20, 21.

NOTE.—"Great crimes ruin comparatively few. It is the little meanesses, selfishnesses, and impurities, that do the work of death on most men; and these things march not to the sound of fife or drum. They steal with muffled tread, as the foe steals on the sleeping sentinel."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 40.

16. What will the continued operation of the grace of God effect in us?

"Now, brethren, I commend you to God, and to the word of His *grace*, which is able to *build you up*, and to give you an inheritance among all them which are sanctified." Acts 20:32.

NOTE.—"In His life, in His death, in His life after death, in His endless ministry for men now, He offers uttermost self-giving that He may change our nature and make us like Himself. This is the great deliverance to which He committed Himself."—Leslie D. Weatherhead, *A Plain Man Looks at the Cross*, page 165.

17. What is the ultimate purpose of the bestowal of the grace of God?

"The *God of all grace*, who hath called us unto His *eternal glory* by Christ Jesus." 1 Peter 5:10.

NOTE.—"God gives the power, man uses the power thus given, and brings glory to God: without the power no man can believe; with it, any man may."—Adam Clarke, *Commentary*, note on Ephesians 2:8.

What Is Predestination?

1. How many are included within the scope of the saving love of God?

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is *good to all*." Psalm 145:8, 9.

2. What is the Father's desire toward all men?

"Who will have *all men* to be saved, and to come unto the knowledge of the truth." 1 Timothy 2:4. See also verses 5, 6.

3. For how many did Jesus die?

"That He by the grace of God should taste death for *every man*." Hebrews 2:9. "We . . . know that this is indeed the Christ the *Saviour of the world*." John 4:42. See also 1 John 4:14.

4. To how many is the gospel to be announced?

"Go ye into *all the world*, and preach the gospel to *every creature*." Mark 16:15.

5. How is this universal offer of salvation appropriated by the individual?

"He that *believeth* . . . shall be *saved*; but he that believeth not shall be damned." Verse 16.

NOTE.—"It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering

angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live, and not die."—E. G. White, *Steps to Christ*, page 57.

6. What justifiable condemnation is pronounced upon those who refuse the gospel message?

"He that believeth on Him is not condemned: but he that believeth not is *condemned already, because he hath not believed* in the name of the only-begotten Son of God." John 3:18.

NOTE.—"The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement, will have an entrance into the kingdom of glory."—E. G. White, *Patriarchs and Prophets*, page 207.

7. While the offer of salvation is freely accepted or rejected by man, what does God's infinite wisdom enable Him beforehand to know and do?

"According as *He hath chosen us* in Him *before the foundation of the world*, that we should be holy and without blame before Him in love." Ephesians 1:4.

8. What term may appropriately be applied to the saints?

"Knowing, brethren beloved, your *election* of God." 1 Thessalonians 1:4.

9. In what sense, however, is this "election" to be understood?

"Elect *according to the foreknowledge of God* the Father." 1 Peter 1:2.

10. How is this same truth expressed in the book of Acts?

"When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were *ordained to eternal life* believed." Acts 13:48.

11. How does God regard His elect?

"Ye are a *chosen generation*, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9.

(12) What plan has God made for those who are responsive to His call and who, in consequence, are His "elect"?

a. They are predestinated to sonship. "Whom He did *foreknow*, He also did *predestinate* to be conformed to the image of His Son, that He might be the first-born among many brethren." Romans 8:29.

b. They are predestinated to righteousness. "We are His workmanship, created in Christ Jesus unto *good works*, which God hath before *ordained* that we should walk in them." Ephesians 2:10.

c. They are predestinated to glory. "Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, *them He also glorified*." Romans 8:30.

d. They are predestinated to inherit the kingdom. "In whom also we have obtained an *inheritance*, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Ephesians 1:11.

13. What fate has He determined upon the wicked?

"The Lord hath made all things for Himself: yea, even the wicked for the *day of evil*." Proverbs 16:4. "Behold, the righteous shall be recompensed in the earth: much more the *wicked* and the *sinner*." Proverbs 11:31. See also Psalm 37:9.

14. What personal responsibility will the wicked have for their fate?

"Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they hated knowledge, and *did not choose* the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they *eat of the fruit of their own way*, and be filled with their own devices." Proverbs 1:28-31.

15. Can God's elect be wrested from His hand?

"This is the Father's will which hath sent Me, that of all which He hath given Me I should *lose nothing*, but should raise it up again at the last day." John 6:39. "I give unto them eternal life; and they shall never perish, *neither shall any man pluck them out of My hand.*" John 10:28.

16. What admonition clearly teaches that it is possible by our own failure to lose the divine blessings offered to us?

"Wherefore let him that thinketh he standeth *take heed lest he fall.*" 1 Corinthians 10:12. See also Romans 11:18-21.

17. What care did the apostle Paul exercise that he might not fall from grace?

"I *keep under my body*, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a *castaway.*" 1 Corinthians 9:27.

18. How does Peter counsel those who have been "called" and "chosen."

"Wherefore the rather, brethren, give diligence to make your *calling and election sure.*" 2 Peter 1:10.

Conviction of Sin

1. How anxious is God to deliver man from the consequences of transgression?

"Lo, *all these things* worketh God *oftentimes* with man, to bring back his soul from the pit." Job 33:29, 30.

NOTE.—"We are 'rediscovering the abysmal depths of evil in the heart of man, and realizing that Public Enemy Number One is neither ignorance, nor stupidity, nor the defective social environment, but sin, which is the deep mysterious root of all these evils.'"—J. S. Whale, *Christian Doctrine*, page 37.

2. What appeal does the Father make to the sinner?

"Thus saith the Lord of hosts; *Consider your ways.*" Haggai 1:7.

3. What part has the Spirit of God in convincing men of sin?

"When He [the Spirit] is come, He will *reprove* the world of sin, and of righteousness, and of judgment." John 16:8.

4. For what response does He look?

"I will be *sorry* for my sin." Psalm 38:18.

NOTE.—"If the modern man is not worrying about his sins, that simply shows that the modern man has never been to Calvary. I cannot possibly stand there, and still delude myself into imagining that sin does not matter; it matters decisively for me, and it matters terribly to God."—James S. Stewart, *The Strong Name*, page 21.

5. In what way does godly sorrow differ from remorse?

"*Godly sorrow* worketh *repentance* to salvation not to be

repented of: but the sorrow of the world worketh death."
2 Corinthians 7:10.

6. How does God relate Himself to those who truly sorrow for sin?

"The Lord is *nigh unto them* that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18.

7. What will godly sorrow cause the sinner to do?

"I *acknowledged* my sin unto Thee, and mine iniquity have I not hid. I said, I will *confess* my transgressions unto the Lord." Psalm 32:5.

NOTE.—"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—E. G. White, *Steps to Christ*, page 43.

"The fact of salvation which God has provided to meet the fact of guilt, although it is the most stupendous fact of all, only comes home to man when he feels a criminal and stands like a guilty sinner, for pardon at God's bar."—Henry Drummond, *The Ideal Life*, page 185.

8. To whom else beside God should confession be made?

"*Confess* your faults *one to another*, and pray one for another that ye may be healed." James 5:16.

9. How specific should be the sinner's confession?

"It shall be, when he shall be guilty in one of these things, that *he shall confess that he hath sinned in that thing.*" Leviticus 5:5.

10. By what will true confession be accompanied?

a. Restoration where possible. "Then it shall be, because

he hath sinned, and is guilty, that *he shall restore* that which he took violently away, or the thing which he hath deceitfully gotten." Leviticus 6:4.

b. Forsaking of evil. "He that covereth his sins shall not prosper: but whoso *confesseth* and *forsaketh* them shall have mercy." Proverbs 28:13.

11. What is God willing to do for those who truly confess and forsake their sins?

"If we confess our sins, He is faithful and just to *forgive* us our sins, and to *cleanse* us from all unrighteousness."
1 John 1:9.

12. What is the condition of those who, in spite of all the efforts of God, remain unconvicted of sin?

"If a man think himself to be something, when he is nothing, he *deceiveth himself*." Galatians 6:3.

13. What do those who fail to heed the Lord's appeal despise?

"He that refuseth instruction *despiseth his own soul*."
Proverbs 15:32.

14. What fate do they invite upon themselves?

"He, that being often reprov'd hardeneth his neck, shall suddenly be *destroyed*, and that *without remedy*." Proverbs 29:1.

15. What admonition should we earnestly heed?

"See that ye *refuse not Him that speaketh*. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." Hebrews 12:25.

What Is Conversion?

1. WHAT universal call does God make to sinners?

"God . . . commandeth all men everywhere to *repent*."

Acts 17:30.

2. For what purpose did Jesus come among men?

"I came not to call the righteous, but sinners to *repentance*." Luke 5:32.

NOTE.—"We can thank God that every twinge of conscience we feel, and every spasm of remorse that ever troubles this tragic world, is a token of life and a herald of hope."—James S. Stewart, *The Strong Name*, page 15.

3. What was the constant theme of His preaching?

"From that time Jesus began to preach, and to say, *Repent*: for the kingdom of heaven is at hand." Matthew 4:17.
"Except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

4. How may repentance be defined?

"*Repent*, and *turn yourselves* from all your transgressions." Ezekiel 18:30.

NOTE.—"We can never remind ourselves often enough that the chief action in conversion is God's action upon us. When we are first converted, it is often because we are unhappy over the sins from which we ask to be released; and this is natural. At some time in the process of Christian conversion—whether before it begins, or afterwards—we must come to appreciate something of the real meaning of Christian redemption. The holiness of God, our estrangement from Him through sin, the cross as the sign of God's readiness to span the distance between Him and us—these things may sound very old-fashioned to one who merely contemplates them; but they are the

only explanation that fits the facts for one who has really discovered the 'exceeding sinfulness of sin' and been lifted from it by the power of Christ. We come, through conversion, to a life that has been provided for us, not one which we create for ourselves. God's part in our conversion is always the primary part. . . . Our part in conversion is self-surrender to God and His will. If this is not to be a fleeting emotion, if it is to get into the will and be a permanent possession, it must be filled with actual moral content. We must surrender, not just in general, but specifically the sins of which we are conscious at the time. The further renewal of our surrender must involve confessing and banishing the actual sins which have crept in since we made our first decision."—Samuel M. Shoemaker, "A Way of Renewal," *Religion in Life*, vol. 12, No. 4, pp. 485, 486.

5. Why must the turning from sin to God be clear and uncompromising?

"*No man can serve two masters*: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24.

6. How wholehearted must the repentance of the sinner be?

"Therefore also now, saith the Lord, turn ye even to Me *with all your heart*, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God." Joel 2:12, 13.

7. What appropriate words does the Lord suggest the returning sinner should bring to Him?

"O Israel, return unto the Lord thy God. . . . Take with you words, and turn to the Lord: say unto Him, *Take away all iniquity, and receive us graciously*: so will we render the calves of our lips." Hosea 14:1, 2.

8. In whose name may the sinner confidently present his plea?



"Then Peter said unto them, Repent, and be baptized every one of you *in the name of Jesus Christ* for the remission of sins." Acts 2:38.

9. Of what does God further assure the repentant sinner?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him *return* unto the Lord, and He will have *mercy* upon him; and to our God, for He will *abundantly pardon*." Isaiah 55:7.

10. Besides revoking the punishment, what will God bestow on those who turn to Him?

a. A new heart. "I will give them an *heart* to know Me, that I am the Lord: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart." Jeremiah 24:7. See also Ezekiel 36:26, 27.

NOTE.—"The gospel then is not another philosophy. It is a power, a creative energy."—D. R. Davies, *On to Orthodoxy*, page 133.

b. The Holy Spirit. "Repent, . . . and ye shall receive the *gift of the Holy Ghost*." Acts 2:38.

11. How will true repentance manifest itself in the life?

"Bring forth therefore *fruits* meet for repentance." Matthew 3:8.

NOTE.—"The word 'conversion' implies the transformation of the old man. New birth means salvation, deliverance from sin and its consequences. Thereupon genuine repentance manifests itself in a sincere determination to forsake sin and obey God, as conviction of sin is accompanied by sorrow for sin, hatred and renunciation of evil ways. With confession of sin and a desire for forgiveness there comes into the penitent's heart an eager willingness to yield without striving, a submission to God coupled with a resolve to make restitution. Thus is a great change worked in the heart of the penitent sinner. He now receives from the Holy Spirit a new power to do what is right in the sight of God."—Emile Cailliet, "The Christian Experience," *Theology Today*, vol. 2, No. 3, p. 330.

"The Greek word for 'repent' implies a rightabout-face. It looks on sin to deplore and confess, but then swings round sharply with resolute will to tread a new path. God does not wish us to remember what He is willing to forget."—George Arthur Buttrick, *Prayer*, page 219.

12. To whom did Jesus intend the gospel of repentance to be preached after His departure?

"*Repentance and remission of sins* should be preached in His name *among all nations*, beginning at Jerusalem." Luke 24:47.

NOTE.—"Forgiveness never means the remission of penalty where God and man are concerned. Nobody ever escapes some result of his sins. Forgiveness doesn't mean penalty remitted. It means relationship restored."—Leslie D. Weatherhead, *In Quest of a Kingdom*, page 91.

13. How earnestly did the apostle Paul fulfill the gospel commission?

"Testifying both to the Jews, and also to the Greeks, *repentance* toward God, and *faith* toward our Lord Jesus Christ." Acts 20:21.

NOTE.—"Repentance looks back and forsakes. Faith looks forward and accepts."—W. N. Clarke, *An Outline of Christian Theology*, page 403.

14. What reward did he have for his labor?

"Now I rejoice, not that ye were made *sorry*, but that ye *sorrowed to repentance*." 2 Corinthians 7:9.

15. What are God's ministers today exhorted to do?

"In meekness instructing those that oppose themselves; if God peradventure will give them *repentance* to the acknowledging of the truth." 2 Timothy 2:25.

NOTE.—"It is the business of true religion to preach repentance without reducing man to despair, and to preach hope without tempting him to complacency."—Reinhold Niebuhr.

Blessings of Forgiveness

1. WHO only has the right to remit punishment and forgive sin?

"I, even I, am He that blotteth out thy transgressions." Isaiah 43:25.

2. How ready is God to exercise His mercy toward the sinner?

"The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, . . . keeping mercy for thousands, *forgiving iniquity and transgression and sin.*" Exodus 34:6, 7. *The mercy that upon wicked people and suffering to save sin, infinitely more than any*

3. What did God's holiness necessarily impose upon His mercy?

"Without shedding of blood is *no remission.*" Hebrews 9:22.

NOTE.—"The terms are most direct, most explicit. They are not repentance or good works, but *the shedding of blood*—an atonement—without which there is no remission of the punishment of sin. . . . How direct and abundant the proof of the necessity of the atonement by Jesus Christ."—Thomas Lape, *A Manual of the Christian Atonement*, pages 33, 34.

"The ruin wrought by sin in the depravity of human blood could be repaired only through the redemptive blood of Jesus Christ.—Mark A. Matthews, *Gospel Sword Thrusts*, page 42.

4. By whom have the conditions of forgiveness been met?

"Be it known unto you therefore, men and brethren, that *through this Man* [Jesus] is preached unto you the forgiveness of sins." Acts 13:38.

5. How did Jesus make forgiveness possible?

"In whom we have redemption *through His blood*, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7. "The *blood* of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. *Practically that is—*

NOTE.—"It has been said that it is not desirable to lay too much emphasis on the word 'blood;' that it sounds coarse, and the thought expressed by it can be conveyed in a way more in accordance with our modern habit of speaking or thinking. I must acknowledge that I do not share in this view. I receive that word as coming, not just from John, but from the Lord Himself."—Andrew Murray, *The Power of the Blood of Jesus*, page 126.

"My comrades in Redemption! this life is for you and me. May the blood be all our glory, not only at the Cross with its awful wonders, but also at the Throne. Let us plunge deep, and ever deeper into the living fountain of the blood of the Lamb. Let us open our hearts wider, and ever wider, for its operation. Let us firmly, and ever more firmly, believe in the ceaseless cleansing by which the Great Eternal Priest Himself will apply that blood to us."—*Ibid.*, pages 127, 128.

6. By virtue of the sacrifice of Christ what is God willing to do for those who are convicted of sin?

"He looketh upon men, and if any say, I have sinned, . . . He *will deliver* his soul from going into the pit, and his life shall see the light." Job 33:27, 28.

7. How completely is God prepared to remove the guilt of sin?

"Come now, and let us reason together, saith the Lord: though your sins be as *scarlet*, they shall be *white* as snow; though they be red like *crimson*, they shall be as *wool*." Isaiah 1:18.

NOTE.—"Through the redemptive work of Christ sin is not merely covered. It is destroyed, the soul is emancipated, the individual Christian comes into existence a newborn babe in Christ, freed from the power of sin. Jesus Christ did not die to cover my sins. He died to save me from sin, and through His redemptive, re-creating blood

to bring me into existence as an individual unit in Himself."—Mark, A. Matthews, *Gospel Sword Thrusts*, page 44.

8. How far will He remove our transgressions from us?

"As far as the *east* is from the *west*, so far hath He removed our transgressions from us." Psalm 103:12.

9. What does He say concerning the remembrance of sin?

"I will be merciful to their unrighteousness, and their sins and their iniquities will I *remember no more*." Hebrews 8:12.

10. How supremely blessed, therefore, is the forgiven sinner?

"*Blessed* are they whose iniquities are forgiven, and whose sins are covered. *Blessed* is the man to whom the Lord will not impute sin." Romans 4:7, 8. See also Psalm 32:1, 2.

11. Believing the promises of God, for what did the psalmist pray?

"*Remember not* the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord." Psalm 25:7. See also verse 18.

12. How did he testify to the forgiveness of his sins?

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and *Thou forgavest* the iniquity of my sin." Psalm 32:5.

13. For what does Jesus encourage believers to pray?

"*Forgive* us our sins." Luke 11:4.

14. Is there any sin which God will not forgive?

7. By what act in particular is the sinner justified?

"Much more then, being now *justified by His blood*, we shall be saved from wrath through Him." Romans 5:9.

8. Through the merits of Christ's righteousness what is God prepared to impute to the sinner?

"Even as David also describeth the blessedness of the man, unto whom God *imputeth righteousness* without works." Romans 4:6.

9. How may we avail ourselves of this proffered salvation?

"*Believe* on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "To him that worketh not, but *believeth* on Him that justifieth the ungodly, his *faith* is counted for righteousness." Romans 4:5. See also Romans 1:17.

10. Why do many fail to accept the offer of grace?

"The word preached did not profit them, *not being mixed with faith* in them that heard it." Hebrews 4:2.

11. Is it possible for us to be justified without faith?

"*Without faith* it is *impossible to please Him*: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

12. Through what medium does this faith come?

"So then faith cometh by hearing, and hearing by the *word of God*." Romans 10:17.

13. Have works any place in the obtaining of salvation?

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith *without the deeds of the law*." Romans 3:27, 28.

NOTE.—“If the article of justification be once lost, then is all true Christian doctrine lost. . . . He then that strayeth from this ‘Christian righteousness,’ must needs fall into the ‘righteousness of the law;’ that is to say, ‘when he hath lost Christ, he must fall into the confidence of his own works.’”—Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians*, page 136.

14. Is the law then set aside by faith?

“Do we then make void the law through faith? God forbid: yea, we *establish* the law.” Verse 31.

15. What purpose does the law serve in salvation?

“By the law is the *knowledge* of sin.” Verse 20. “The law was our schoolmaster to *bring us unto Christ*, that we might be justified by faith.” Galatians 3:24.

16. What is the only work we can do?

“Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the *work* of God, that ye *believe* on Him whom He hath sent.” John 6:28, 29.

17. Who is the chief example of justification by faith?

“What saith the Scripture? *Abraham believed God*, and it was counted unto him for righteousness.” Romans 4:3. See also verses 11, 16.

18. With whom do believers, therefore, associate themselves?

“Know ye therefore that they which are of faith, the same are the *children of Abraham*.” Galatians 3:7.

19. From what is man delivered by justification?

“Christ hath redeemed us from the *curse of the law*, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree.” Verse 13.

20. How completely is the sinner freed from the condemnation of the law?

"There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

21. Into what happy state are we brought through justification?

a. Peace with God. "Therefore being justified by faith, we have *peace* with God through our Lord Jesus Christ." Romans 5:1.

b. Sonship. "Ye are all the *children of God* by faith in Christ Jesus." Galatians 3:26.

c. Access to God. "In whom we have boldness and *access* [to God] with confidence by the faith of Him." Ephesians 3:12.

22. What further possibilities does justification open to us?

a. Eternal life. "Being justified by His grace, we should be made heirs according to the hope of *eternal life*." Titus 3:7.

b. Eternal glory. "Whom He called, them He also justified: and whom He justified, them He also *glorified*." Romans 8:30.

c. Eternal inheritance. "That they may receive forgiveness of sins, and *inheritance* among them which are sanctified by faith that is in Me." Acts 26:18. See also Hebrews 9:15.

23. For what, therefore, should we earnestly seek?

"Be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, *the righteousness which is of God by faith*." Philip-
pians 3:9.

Born From Above

1. WHAT qualification is absolutely essential to an entrance into the kingdom of God?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God." John 3:3.

2. How incredible did the new birth appear to Nicodemus?

"Nicodemus saith unto Him, *How can a man be born when he is old?* can he enter the second time into his mother's womb, and be born?" Verse 4.

3. By what illustration did Jesus explain the nature of the new birth?

"The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is *born of the Spirit*." Verse 8.

4. How does Paul describe the process of death and regeneration?

a. Crucified with Christ. "Knowing this, that our old man is *crucified* with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6.

NOTE.—"The sinful soul does not recognize, and by the very nature of the case is precluded from recognizing, what has been going on within itself. It might seem natural to suppose that every time a man sins, he would know a little more about sin, its nature and its methods.



Actually the exact reverse is true. Every time he sins, he is making himself less capable of realizing what sin is, less likely to recognize that he is a sinner; for the ugly thing (and this, I feel sure, has never been sufficiently grasped), the really diabolical thing about sin is that it perverts a man's judgment."—James S. Stewart, *The Strong Name*, page 13.

b. Raised with Him. "You, being dead in your sins and the uncircumcision of your flesh, hath He *quickened* together with Him, having forgiven you all trespasses." Colossians 2:13.

5. What terms are used of the new birth to indicate the various co-operating factors by which it is brought about?

"Born of God." 1 John 3:9. "Born of the Spirit." John 3:8. "Quickened [made alive] us together with Christ." Ephesians 2:5. "Born again . . . by the word of God." 1 Peter 1:23.

6. By what is this regeneration of the believer symbolized?

"Therefore we are *buried with Him by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should *walk in newness of life*." Romans 6:4.

7. How completely is the believer's new life in Christ dissociated from the old life of sin?

"If any man be in Christ, he is a *new creature*: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

8. Of what new nature do we become partakers through regeneration?

"Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers of the divine*

nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

9. In what vivid way does Paul describe the new life of the believer?

"I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

NOTE.—Years after the conversion of Augustine, he was met by an associate of his earlier dissolute days. "It is I," said the temptress to Augustine. "But it is not I," Augustine replied. He had been born again. The old "I" was dead. He was a new man in Christ.

10. How is the Spirit associated with the regenerated life?

"But ye are not *in the flesh*, but *in the Spirit*, if so be that the Spirit of God dwell in you." Romans 8:9. See also verses 10-14.

11. What profound changes are effected in the life of the regenerated believer?

a. A new heart and spirit. "I will give them *one heart*, and I will put a *new spirit* within you." Ezekiel 11:19.

NOTE.—"What is the first thing we need, in order to be Christians? A new heart. What is the sacrifice God asks us to bring to Him? A broken and a contrite heart. What is the true circumcision? The circumcision of the heart. What is genuine obedience? To obey from the heart. What is saving faith? To believe with the heart. Where ought Christ to dwell? To dwell in our hearts by faith. What is the chief request that wisdom makes to everyone? 'My son, give Me thine heart.'"—J. C. Ryle, *Expository Thoughts on Matthew*, page 174.

b. A new mind. "Be not conformed to this world: but be ye transformed by the *renewing of your mind*." Romans 12:2.

NOTE.—"There can be no new birth of a human being, no planting of the life of God in the soul of man, without a basic change in

the mental pattern of that life. Regeneration is the work of the Spirit of God in the life of man transforming him from a slave of sin into a child of God and a citizen of the kingdom of God. Repentance is man's response to the tutelage of the Spirit in which he accepts the wisdom and grace of the divine Teacher and follows through the experience of regeneration into the life of Christian fellowship and service."—H. W. Tribble, "Repentance Is the Need of the Hour," *The Review and Expositor*, vol. 43, No. 1, p. 39.

12. In what ways will the new nature manifest itself?

a. Spiritual interests. "They that are after the flesh do mind the things of the flesh; but they that are *after the Spirit* the things of the Spirit." Romans 8:5.

b. Love for the law of God. "I *delight in the law of God* after the inward man." Romans 7:22.

c. Love for fellow men. "We know that we have passed from death unto life, because we *love the brethren*." 1 John 3:14.

13. For what does God look in the life of the regenerated sinner?

"We are His workmanship, created in Christ Jesus unto *good works*, which God hath before ordained that we should walk in them." Ephesians 2:10. See also Romans 8:4.

NOTE.—"If I am to follow such as He, I must be born again and born different. A new birth is a necessary beginning for this new life."—E. Stanley Jones, *The Christ of the Indian Road*, page 172.

14. By what visible test may we determine whether we are born of God?

"If ye know that He is righteous, ye know that *everyone that doeth righteousness* is born of Him." 1 John 2:29. "Hereby we do know that we know Him, if we *keep His commandments*." Verse 3. See also verses 4-6.

Reconciled to God

1. WHAT is necessary to fellowship?

"Can two walk together, except they be *agreed*?" Amos 3:3.

2. Why is fallen man separated from God?

"Thou hast hid Thy face from us, and hast consumed us, *because of our iniquities*." Isaiah 64:7.

3. How did God associate Himself with Jesus in seeking to bring about a reconciliation with man?

"To wit, that *God was in Christ*, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Corinthians 5:19.

4. By what act was reconciliation made possible?

"You, that were sometimes *alienated* and enemies in your mind by wicked works, yet now hath He *reconciled* in the body of His flesh *through death*, to present you holy and unblamable and unreprouvable in His sight." Colossians 1:21, 22.

5. On what basis is the sinner received back again into fellowship with God?

"To the praise of the glory of His grace, wherein He hath made us *accepted in the Beloved*." Ephesians 1:6.

6. What other term is applied to this work of reconciliation?

"Not only so, but we also joy in God through our Lord

Jesus Christ, by whom we have now received the *atonement*." Romans 5:11.

7. How has God made known His gracious offer of reconciliation?

"All things are of God, who hath reconciled us to Himself by *Jesus Christ*, and hath given to us the *ministry of reconciliation*." 2 Corinthians 5:18. See also verse 19.

8. What appeal does Paul make to his readers?

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, *be ye reconciled to God*." Verse 20.

9. Into what close relationship with God does reconciliation bring us?

"I will receive you, and will be a *Father* unto you, and ye shall be My *sons* and *daughters*, saith the Lord Almighty." 2 Corinthians 6:17, 18.

10. When we are adopted into the family of God, what new relationship obtains between us and Christ?

"Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them *brethren*." Hebrews 2:11.

11. To what does Paul compare this fellowship of believers?

"Now therefore ye are no more strangers and foreigners, but *fellow citizens* with the saints, and of the *household of God*." Ephesians 2:19.

12. What witness have we that we have been adopted into the family of God?

"The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8:16.

13. Being united with God and Christ, what relationship obtains between individual believers?

"We, being many, are one body in Christ, and every one members one of another." Romans 12:5. See also 1 Corinthians 12:20, 25-27.

NOTE.—"Everything depends on a man's union with a living, present Saviour. In the absence of that union, even the gospel of the cross loses its saving efficacy. . . . Atonement remains impersonal and largely irrelevant until we make contact with the One who atones."—James S. Stewart, *A Man in Christ*, page 227.

14. What would belie our fellowship with God?

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." 1 John 1:6.

NOTE.—"The essence of regeneration is a change from one state to another—from an old life to a new one. Spiritually, its manifestation is in hating things once loved, or loving things once hated. God is no longer avoided, but worshiped; Christ no longer despised, but trusted."—Henry Drummond, *The Ideal Life*, page 217.

15. If we continue faithful, when will our union with God and Christ be fully manifest?

"At that day [the resurrection] ye shall know that I am in My Father, and ye in Me, and I in you." John 14:20.

16. What glorious prospect will then open up to us through our relationship in the family of God?

"If children, then heirs; heirs of God, and joint heirs with Christ." Romans 8:17.

Righteousness by Faith

1. In what striking words does Paul summarize the two essential features of the plan of salvation?

“Who gave Himself for us, that He might *redeem* us from all iniquity, and *purify* unto Himself a peculiar people, zealous of good works.” Titus 2:14.

2. To what high standard of righteousness are the redeemed to rise?

“Being filled with the *fruits of righteousness*, which are by Jesus Christ, unto the glory and praise of God.” Philip-
pians 1:11. See also Colossians 1:28.

3. In what other way has God declared His high purpose for the redeemed?

“Ye shall be *holy*; for I am holy.” Leviticus 11:44. See also 1 Peter 1:16.

4. Who only may inherit eternal blessedness?

“Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of My Father* which is in heaven.” Matthew 7:21.

5. Why is righteousness so necessary to association with God?

“*Righteousness* and judgment are the *habitation of His throne*.” Psalm 97:2.

6. Can the justified believer attain unto this righteousness of life in his own strength?

✓ "Are ye so foolish? having begun in the Spirit, are ye now made *perfect by the flesh?*" Galatians 3:3.

7. To whom must he look for its attainment?

"Work out your own salvation with fear and trembling. For it is *God* which *worketh in you* both to will and to do of His good pleasure." Philippians 2:12, 13.

8. How is divine righteousness appropriated?

"Be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the *righteousness which is of God by faith.*" Philippians 3:9.

✓ 9. By what process does God implant His righteousness?

a. By writing the law in the heart. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put My law in their inward parts, and write it in their hearts.*" Jeremiah 31:33. See also Hebrews 8:10.

b. By implanting divine power for its observance. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the *divine nature.*" 2 Peter 1:4. See also Galatians 2:20; 1 Corinthians 6:19.

NOTE.—"For the gospel of Christ is much more than good advice; it is good news. It tells lost men of God's divine provision for saving them. And it certainly does this work, by changing the nature, changing men from sin to holiness, from being degraded rebels, at enmity with God, into loving children and heirs of all that God's universe affords in the way of happiness and cultural development." —George McCready Price, *Modern Discoveries Which Help Us to Believe*, page 159.

10. How will the law written in the heart of the believer express itself through the indwelling power of Christ?

"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the *righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*" Romans 8:3, 4.

11. Of what is this righteousness in the Christian's life an evidence?

"Hereby we do know that we *know* Him, if we keep His commandments." 1 John 2:3.

NOTE.—"If we keep the commandments of God, loving Him with all our heart, and our neighbor as ourselves, we have the fullest proof that we have the true saving knowledge of God and His Christ. The *Gnostics* pretended to much *knowledge*, but their knowledge left them in possession of all their bad passions and unholy habits; they, therefore, gave no proof that they had known either God or His Son Jesus; nor is any man properly acquainted with God who is still under the power of his sins."—Adam Clarke, *Commentary*, note on 1 John 2:3.

"He that expects assurance, while he neglects Christ's commandments, and gives way to daily inconsistencies of temper and conduct, is expecting what he will never get. . . . Let those who will, call such doctrine 'legal.' As a matter of fact, it will always be found true."—J. C. Ryle, *Expository Thoughts on St. John*, vol. 3, p. 122.

12. Of what will transgression be an evidence?

"Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God.*" 2 John 9.

13. What two apparently contradictory statements are thus shown to be entirely in harmony?

"Therefore we conclude that a man is *justified by faith* without the deeds of the law." Romans 3:28. "Ye see then how that *by works a man is justified, and not by faith only.*" James 2:24.

NOTE.—We are justified by faith only, for there is nothing that we can do to commend ourselves to God. But becoming thereby par-

takers of the "divine nature" the "righteousness of the law" is "fulfilled in us who walk not after the flesh, but after the Spirit," and the works of the Spirit bear witness to the regeneration which has taken place. If such "works" are not manifest, doubt is cast upon the reality of the claim to inward change. "We are not justified by keeping the law; we keep the law because we are justified."—H. M. Hughes, *Christian Foundations*, page 169.

14. How does James say Abraham's faith was made manifest?

"Seest thou how faith wrought with his works, and *by works was faith made perfect?*" James 2:22.

15. What reply does he make to those who claim to have faith and yet do not reveal it visibly in their lives?

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Verse

14. "For as the body without the spirit is dead, so *faith without works is dead* also." Verse 26.

16. For what did Paul look as a result of his preaching?

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the *obedience of faith.*" Romans 16:26.

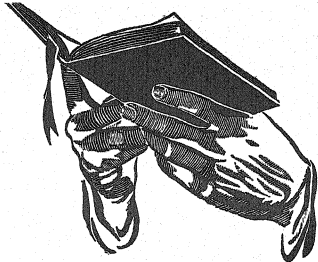
17. Were such results forthcoming?

"The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were *obedient to the faith.*" Acts 6:7.

18. What two marks are particularly mentioned as characteristic of the remnant people of God in the last days?

"Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Revelation 14:12.

PART
SIX



WHAT THE BIBLE
TEACHES ABOUT...

*The Law and the
Gospel*

God's Ten Words

The Laws of Sacrifice

Which Law Was Nailed
to the Cross?

God's Two Covenants



BY, ARTIST

When Moses returned to the camp with the two tables of stone on which were written the Ten Commandments, he related to the children of Israel all that the Lord had told him in the mount.

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God's Ten Words

1. WHAT threefold authority does God exercise over mankind?

"The Lord is our *judge*, the Lord is our *lawgiver*, the Lord is our *king*; He will save us." Isaiah 33:22. See also James 4:12.

2. How has He summarized the principles of His government?

"The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even *Ten Commandments*." Deuteronomy 4:12, 13. Read Exodus 20:3-17.

NOTE.—"The first table containing the first, second, third, and fourth commandments, and comprehending the . . . reverence we owe and the religious service we should render to Him. The second, containing the six last commandments, and comprehending a complete system of ethics, or moral duties, which man owes to his fellows. . . . By this division, the first table contains our duty to God; the second, our duty to our neighbor."—Adam Clarke, *Commentary*, note on Exodus 20.

"How lofty, how impressive, how solemn this code! How it appeals at once to the consciousness of all minds in every age and nation, producing convictions that no sophistry can weaken, binding the conscience with irresistible and terrific bonds,—those immortal Ten Commandments, engraven on the two tables of stone, and preserved in the holy and innermost sanctuary of the Jews, yet reappearing in all their literature, accepted and reaffirmed by Christ, entering into the religious system of every nation that has received them, and forming the cardinal principles of all theological belief!"—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, p. 107.

3. In what way did God distinguish the Ten Commandments from the other laws He later gave to Moses?

a. Written on tables of stone. "He wrote them in *two tables of stone*, and delivered them unto me." Deuteronomy 5:22.

b. Placed in the ark. "Thou shalt put *into the ark* the testimony which I shall give thee." Exodus 25:16. "Thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Verse 21.

4. By what special names are the Ten Commandments designated?

a. His law. "The Lord said unto Moses: . . . I will give thee tables of stone, and *a law*, and commandments which I have written." Exodus 24:12.

b. His testimony. "He gave unto Moses . . . two tables of *testimony*, tables of stone, written with the finger of God." Exodus 31:18.

c. His covenant. "He declared unto you His *covenant*, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deuteronomy 4:13.

5. What further statement indicates that the Ten Commandments were a complete and indivisible code?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and *He added no more*." Deuteronomy 5:22.

6. How perfect an expression are they of the will of God?

"The law of the Lord is *perfect*, converting the soul: the testimony of the Lord is *sure*, making wise the simple. The

statutes of the Lord are *right*, rejoicing the heart: the commandment of the Lord is *pure*, enlightening the eyes." Psalm 19:7, 8. "Wherefore the law is *holy*, and the commandment *holy*, and *just*, and *good*." Romans 7:12.

NOTE.—"The law of God is a divine law—holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity."—C. H. Spurgeon, *Sermons*, page 280.

"The moral law is declared by the apostle Paul, in Romans 7:12, to be 'holy, and just, and good.' It is a transcript of God Himself. It is an expression of His regard for the moral creation. It rewards the obedient. It punishes the disobedient. Upon its stability and requirements the moral government of God depends."—Thomas Lape, *A Manual of the Christian Atonement*, page 34.

7. Are they a complete epitome of man's duty to God?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is *the whole duty of man*." Ecclesiastes 12:13.

NOTE.—"It is so brief that our children can easily learn it by rote, yet so complete that it includes all duty, the combination of religion with morality in thought, word, and deed."—H. E. Govan, *Ten Imperishable Words*, page 13.

"In simple and condensed, yet extremely emphatic, form, equally impressive for every degree and manner of intellectual culture, a complete system of duties is comprised [in the Ten Commandments], which man owes to his Creator and his fellow men; and so comprehensive is the purport of these words that, from the earliest times, the whole series of the divine precepts has been considered to be included in them as in an embryo."—Marcus Kalisch, *Exodus*, page 338.

8. What reward does God promise to the obedient?

"In keeping of them there is *great reward*." Psalm 19:11. See also Psalm 119:165.

9. Conversely how does He regard the breaking of His commandments?

As sin. "Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law*." 1 John 3:4.

10. What purposes then does the law serve?

a. Standard of righteousness. "*Knowest His will, . . . being instructed out of the law.*" Romans 2:18. See also Psalm 119:142, 172.

b. Reveals any lapse from obedience. "*By the law is the knowledge of sin.*" Romans 3:20.

NOTE.—"There is a power of life and death in them. They either quicken the sin and kill the sinner, or quicken the sinner and kill the sin. And the quickening, for the sinner, is through Christ and His cross."—H. E. Govan, *Ten Imperishable Words*, page 15.

"It would be almost impossible for a man to have that just notion of the demerit of sin so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good. . . . The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel."—Adam Clarke, *Commentary*, note on Romans 7:12.

11. Of what commandment is the first recorded sin in the Bible a breach?

Covetousness (tenth commandment). "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree *to be desired* to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3:6.

12. For what was Cain condemned?

Murder (sixth commandment). "Not as Cain, who was of that wicked one, and *slew his brother.*" 1 John 3:12. See Genesis 4:7, 10, 11.

13. What sins are singled out for particular mention in patriarchal days?

Lying (ninth commandment), Genesis 12:13; stealing (eighth commandment), Genesis 30:33; dishonor to parents (fifth commandment), Genesis 44:25-34; idolatry and image worship (first and second commandments), Genesis 31:19.

14. Who, however, received the approbation of God for obedience?

"Because that Abraham *obeyed* My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

15. What commandment did some of the Israelites flagrantly break before the giving of the law at Sinai?

Sabbath (fourth commandment). "It came to pass, that there went out some of the people on the seventh day for to gather [manna], and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Exodus 16:27, 28.

NOTE.—From these instances it is clear that the Ten Commandment code has been God's standard of judgment from the very beginning. At Sinai it was written down in permanent form and given into the keeping of Israel to be passed on by them to succeeding generations.

16. Did Jesus intend the gospel to supersede the Ten Commandment code?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. . . . Whosoever therefore shall *break* one of these least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven: but whosoever shall *do and teach* them, the same shall be called *great* in the kingdom of heaven." Matthew 5:17-19.

NOTE.—"Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments it does not follow that He abolished the old. Christ's

explanation of them made them all the more searching. In His Sermon on the Mount He carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more, that they are positive as well as prohibitive."—Dwight L. Moody, *Weighed and Wanting*, page 15.

17. What did He declare to be the only way of life?

"If thou wilt enter into life, *keep the commandments.*"
Matthew 19:17.

18. In what striking way did Jesus summarize and re-emphasize the Ten Commandments?

"Jesus said unto him, Thou shalt *love the Lord thy God* with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt *love thy neighbor* as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

NOTE.—"If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table."—C. H. Spurgeon, *The Perpetuity of the Law of God*, page 5.

"Every breach of the Decalogue is a violation of love." "Every breach of law is due to a lack of love."—G. Campbell Morgan, *The Ten Commandments*, pages 120, 126.

19. How did Paul emphasize the continued obligation of the Christian to obey God's moral law?

"Do we then make void the law through faith? God forbid: yea, we *establish the law.*" Romans 3:31. "Circumcision is nothing, and uncircumcision is nothing, but the *keeping of the commandments of God.*" 1 Corinthians 7:19.

NOTE.—"The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character."—Matthew Simpson, *Lectures on Preaching*, 1879 ed., p. 128.

"Here something is commanded and demanded. That means law. But what is commanded is a state of heart and mind, a harmony between the soul and God ('Thou shalt love the Lord thy God'), a harmony within the soul ('with all thy heart, and all thy soul, and all thy mind'), and a harmony between the self and the neighbor ('thy neighbor as thyself') which, if attained, would exclude all commandment. Such a commandment can be understood as stating an ultimate condition of complete harmony between the soul and God, its neighbor and itself in a situation in which this harmony is not a reality. If it were a reality the 'thou shalt' would be meaningless."—Reinhold Niebuhr, *The Nature and Destiny of Man*, vol. 1, p. 286.

20. What did James regard as the supreme standard of the Christian life?

"So speak ye, and so do, as they that shall be judged by *the law of liberty*." James 2:12. "If ye fulfill the *royal law*, . . . ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Verses 8, 9.

21. What special marks will characterize the remnant church of God in the last days?

"Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus*." Revelation 14:12.

NOTE.—"The plight of our times is due to the breaking of the commandments, and only when men order their social and individual lives in accordance with God's law, as revealed in the Old Testament and fulfilled in the incarnate life of Jesus Christ, will peace, justice, and reason be established in the earth."—John Drewett, *The Ten Commandments in the Twentieth Century*, page 13.

22. Against whom does Satan manifest special enmity?

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which *keep the commandments of God*, and have the testimony of Jesus Christ." Revelation 12:17.

23. Who only will be permitted to partake of the tree of life in the paradise of God?

"Blessed are they that *do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. See also Matthew 7:21.

24. Why will the wicked be excluded from the privilege of salvation?

"Salvation is far from the wicked: for they *seek not Thy statutes*." Psalm 119:155.

25. How long will God's moral code continue to be a standard of righteousness?

"All His commandments are *sure*. They stand fast *for ever and ever*." Psalm 111:7, 8. See also Matthew 5:18; Luke 16:17.

NOTE.—"Is that law abrogated now, or shorn of its significance? Nay, brethren, it remains for the Gentile no less than for the Jew, for the nineteenth century after Christ no less than for the fifteenth before Him—the immutable expression of God's will."—F. W. Farrar, *The Voice From Sinai*, pages 45, 46.

"The Ten Commandments persist because they are moral axioms as fundamental in social order as are the axioms of mathematics in the physical sciences. . . . The Ten Commandments are practical, adequate, and binding today. They are all we need for modern morality. All our ills and evils are ultimately the price the modern man pays for denying and defying them."—J. B. Rounds, *The Ten Commandments for Today*, page 5.

The Laws of Sacrifice

1. BESIDES the Ten Commandment code what other laws did God give to ancient Israel?

"Be ye therefore very courageous to keep and to do all that is written in the *book of the law of Moses*, that ye turn not aside therefrom to the right hand or to the left." Joshua 23:6. See also Deuteronomy 5:31, 32.

2. Of what did these other laws consist?

"*Sacrifice and offering and burnt offerings and offering for sin; . . . which are offered by the law.*" Hebrews 10:8.

3. In what way did the ceremonial laws differ from the moral law of the Ten Commandments?

"For the law [of sacrifices] . . . a *shadow* of good things to come, and not the very image of the things." Verse 1.

NOTE.—"The ceremonial or ritualistic law—an important part of the Mosaic code—constantly points to Jehovah as the King of the Jews, as well as their Supreme Deity, for whose worship the rites and ceremonies are devised with great minuteness, to keep His personality constantly before their minds. Moreover, all their rites and ceremonies were typical and emblematical of the promised Saviour who was to arise; in a more emphatic sense their King, and not merely their own Messiah, but the Redeemer of the whole race, who should reign finally as King of kings and Lord of lords. And hence these rites and sacrifices, typical of Him who should offer Himself as a sacrifice for the sins of the world, are not supposed to be binding on other nations after the great sacrifice has been made, and the law of Moses has been fulfilled by Jesus and the new dispensation has been established."—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, pp. 113, 114.

4. To what did these sacrifices point forward?

"Which are a shadow of things to come; *but the body is of Christ.*" Colossians 2:17. "The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb of God*, which taketh away the sin of the world." John 1:29.

NOTE.—"What the ceremonial law obscurely typified, the prophets more plainly predicted. Both pointed to the coming Messiah. The daily sacrifices of the one, and the successive utterances of the other, pointed to '*the Lamb of God who taketh away the sin of the world.*'" —H. Grattan Guinness, *Creation Centered in Christ*, pages 31, 32.

5. In contrast with the moral law, how transient were the ceremonial ordinances to be?

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation.*" Hebrews 9:10.

6. How was the difference in permanency between the ceremonial and moral laws emphasized?

"Moses . . . made an end of writing the words of this law *in a book.*" Deuteronomy 31:24. "He gave unto Moses, . . . two tables of testimony, *tables of stone*, written with the finger of God." Exodus 31:18. See also Exodus 32:15, 16.

7. As a further distinction between them and the Ten Commandments, where were the ceremonial laws deposited?

"Take this book of the law, and put it *in the side of the ark* of the covenant of the Lord your God, that it may be there for a witness against thee." Deuteronomy 31:26. Compare Deuteronomy 10:1-5.

8. On what occasion did Jesus expressly state that the temple service would one day end?

"Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall *neither in this mountain, nor yet at Jerusalem*, worship the Father." John 4:21.

9. How was the ceremonial system brought to an end?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross.*" Colossians 2:14. "Having *abolished* in His flesh the enmity, even *the law of commandments contained in ordinances*; for to make in Himself of *twain one* new man, so making peace." Ephesians 2:15.

NOTE.—Martin Luther writes:

"*Question.*—Are we under obligation to keep the ceremonial or church law of the Jews?" 119. 4

"*Answer.*—No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, the ceremonial law was abolished, because it was no longer necessary."
—*Shorter Catechism*, 1834 ed., p. 16.

10. By what startling event was its termination indicated?

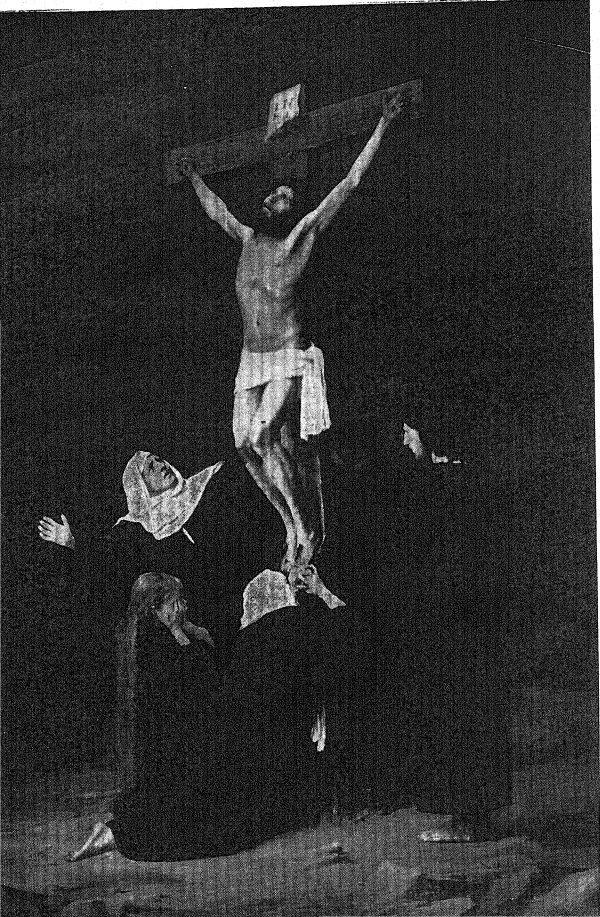
"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the *veil of the temple was rent in twain* from the top to the bottom; and the earth did quake, and the rocks rent." Matthew 27:50, 51.

11. How did the apostle Peter urge believers to recognize the abolition of the ceremonial law?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the *present truth.*" 2 Peter 1:12.

12. What did Paul declare to be the only law to which the believer now owes a debt of obedience?

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the *commandments of God* ["obedience to God's commandments is everything," Weymouth]." 1 Corinthians 7:19.



Which Law Was Nailed to the Cross?

1. How was Christ's attitude to the law of God prophetically revealed?

"He will *magnify* the law, and make it honorable." Isaiah 42:21. See also Psalm 40:7, 8.

2. By what declaration did Jesus fulfill this and other prophecies concerning His relation to the law?

"Think not that I am come to destroy the law, or the prophets: I am not come to *destroy*, but to *fulfill*." Matthew 5:17. Read verses 18-48.

NOTE.—"It is worthy of observation, that the word *gamar*, among the rabbins, signifies not only to fulfill, but also to teach; and, consequently we may infer that our Lord intimated, that the law and the prophets were still to be taught or inculcated by Him and His disciples; and this He and they have done in the most pointed manner."—Adam Clarke, *Commentary*, note on Matthew 5:17.

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed, such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the Ten Commandments; and these our Saviour has neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched."—Albert Barnes, *Notes*, comment on Matthew 5:18.

3. How are those who depreciate the law of God regarded by Jesus?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven." Verse 19.

4. On the other hand, who are approved in God's sight?

"But whosoever shall do and teach them, the same shall be called *great* in the kingdom of heaven." Verse 19.

5. What standard of righteousness did Jesus actually demand of His disciples?

"For I say unto you, That except your righteousness shall *exceed the righteousness of the scribes and Pharisees*, ye shall in no case enter into the kingdom of heaven." Verse 20.

6. Did Jesus also urge obedience to the ceremonial law?

"Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and *offer the gift that Moses commanded*, for a testimony unto them." Matthew 8:4.

7. How did He regard those who set up the commandments of men in place of the laws of God?

"He answered and said unto them, Why do ye also *transgress the commandment of God* by your tradition?" Matthew 15:3. See also verses 4-6.

✓ 8. While Jesus taught the obligation of both moral and ceremonial laws during His ministry, what was it prophetically declared He would do on the cross?

"He shall cause the sacrifice and the oblation to cease." Daniel 9:27.

9. What comment does Paul make on the termination of the sacrificial system?

"*Blotting out* the handwriting of ordinances that was

against us, which was contrary to us, and took it out of the way, *nailing it to His cross.*" Colossians 2:14.

10. What evidence have we that some Christian teachers failed to recognize that Christ brought the ceremonial laws to an end?

"Certain men which came down from Judea taught the brethren, and said, *Except ye be circumcised* after the manner of Moses, ye cannot be saved." Acts 15:1.

11. How did the apostles correct this false teaching?

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom *we gave no such commandment.*" Verse 24.

12. When Jesus ended the ceremonial system by His death on the cross, did He also abrogate the moral law?

"Do we then make void the [moral] law through faith? God forbid: yea, *we establish the law.*" Romans 3:31.

NOTE.—"Neither of them supersedes the other, but they agree perfectly well together. . . . There is, therefore, the closest connection that can be conceived between the law and the gospel. On the one hand the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law."—John Wesley, *Sermons on Several Occasions*, vol. 1, p. 223.

13. What does the moral law still demand of the believer?

"Now being made free from sin, and become servants to God, ye have your *fruit unto holiness*, and the end everlasting life." Romans 6:22.

NOTE.—"The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. . . . But the

moral law contained in the Ten Commandments, and enforced by the prophet, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral law stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change: but on the nature of God and the nature of man, and their unchangeable relation to each other."—John Wesley, *Sermons on Several Occasions*, vol. 1, pp. 221, 222.

"Christ came not to destroy His law, but to fulfill it and complete it. In two things especially, how emphatic His teaching and how permanent His influence!—in respect to the observance of the Sabbath and the relations of the sexes. To Him, more than to any man in the world's history, do we owe the elevation of woman, and the sanctity and blessing of a day of rest."—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, p. 113.

14. How perfect a conformity to the moral law is required of the Christian?

"Whosoever shall keep the whole law, and yet *offend in one point*, he is guilty of all." James 2:10.

NOTE.—"Men are apt to think that if there be Ten Commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth. That, however, is to misunderstand God's purpose of perfection for man, and the consequent perfection of His law. The Ten Words of Sinai were not ten separate commandments, having no reference to each other. They were ten sides of the one law of God. The teaching of Jesus reveals the fact that these commandments are so interrelated that if he offends in one point he breaks the unity of the law."—G. Campbell Morgan, *The Ten Commandments*, page 11.

"You cannot interfere with the fabric of the moral law by removing one of its integral parts, without endangering the fabric of the whole. You cannot disobey one commandment of the moral law and remain moral."—John Burr, *Studies on the Ten Commandments*, page 71.

15. How is this righteousness made possible in the life of the forgiven sinner?

"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that *the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit." Romans 8:3, 4.

16. How will the believers' love to God be made manifest?

"This is the love of God, that we *keep His commandments*: and His commandments are not grievous." 1 John 5:3.

NOTE.—"The moral law is still regulative for the life of the man to whom divine grace has brought forgiveness. He has now a new spirit inborn which makes obedience sweet, and a new moral strength to which the commandments of God are no longer grievous; and to that extent there is a vast difference between the standpoint of grace and the standpoint of mere law. But nothing that happens in heaven or in earth can ever bring about a state of things in which the law of God, the moral law, shall have ceased to be the rule of a man's life. So we, being nonetheless men now that we have become Christians have still to do with the Ten Commandments, the Ten Words of Sinai. They are the conduct of morals. They are the alphabet of duty. They are the Abiding Law."—F. Aitken, *The Abiding Law*, page 12.

moral law contained in the Ten Commandments, and enforced by the prophet, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral law stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change: but on the nature of God and the nature of man, and their unchangeable relation to each other."—John Wesley, *Sermons on Several Occasions*, vol. 1, pp. 221, 222.

"Christ came not to destroy His law, but to fulfill it and complete it. In two things especially, how emphatic His teaching and how permanent His influence!—in respect to the observance of the Sabbath and the relations of the sexes. To Him, more than to any man in the world's history, do we owe the elevation of woman, and the sanctity and blessing of a day of rest."—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, p. 113.

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God's Two Covenants

1. WHAT term is used of God's relations with His children?

"This is My *covenant* unto them." Romans 11:27.

2. Upon what fundamental basis is God's covenant relationship with man established?

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that *love Him* and *keep His commandments*." Deuteronomy 7:9.

3. What special test did God give our parents in Eden?

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, *thou shalt not eat of it*: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

4. When sin separated man from God, what new covenant basis did He promise?

"I will put enmity between thee and the woman, and between thy seed and her *seed*; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

NOTE.—In this sentence pronounced on the serpent, God promised through Christ to restore that which man had lost through disobedience.

5. Because mankind, as a whole, refused God's covenant of grace, what was He compelled to do?

"The Lord said, I will *destroy* man whom I have created

from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them." Genesis 6:7.

6. Who found grace in His sight, and what promise was made to him?

"But *Noah* found grace in the eyes of the Lord." Verse 8. "Behold, I *establish My covenant with you*, and with your seed after you." Genesis 9:9.

7. To whom, in a later day, did God confirm His covenant of grace?

"The Lord appeared to Abram, and said unto him, I am the Almighty God. . . . *I will establish My covenant between Me and thee* and thy seed after thee in their generations for an everlasting covenant." Genesis 17:1-7.

8. What was the basis of this covenant between God and Abraham, and to whom would it ultimately be extended?

"That the blessing of Abraham might come on the Gentiles through *Jesus Christ*; that we might receive the promise of the Spirit through *faith*." Galatians 3:14. See also Genesis 22:16-18.

9. By what name, therefore, was the covenant of grace described?

"The Scripture, foreseeing that God would justify the heathen through faith, preached before *the gospel* unto Abraham, saying, In thee shall all nations be blessed." Galatians 3:8.

10. At the beginning of Israel's national existence how did God announce the basis of His covenant with them?

"He declared unto you *His covenant*, which He com-

manded you to perform, *even Ten Commandments*; and He wrote them upon two tables of stone." Deuteronomy 4:13.

11. Upon what was the continuance of this covenant relationship dependent?

"Now therefore, if ye will *obey* My voice indeed, and *keep* My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine." Exodus 19:5.

12. Did God intend that Israel's obedience should be in their own strength?

"This I say, that the covenant, that was confirmed before of God in Christ [that is, the covenant with Abraham], the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Galatians 3:17. (how) 1 *Complement of 9* (Square).

NOTE.—In other words, Israel from the beginning might have been under the covenant of grace, keeping the commandments of God through the power of faith.

13. What serious mistake did the great majority of Israel make?

"They being ignorant of God's righteousness, and going about to *establish their own righteousness*, have not submitted themselves unto the righteousness of God." Romans 10:3.

NOTE.—"The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said will we do, and be obedient.' Exodus 24:7."—E. G. White, *Patriarchs and Prophets*, pages 371, 372.

14. How was this covenant with Israel ratified?

"When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both

the book, and all the people, saying, This is the *blood of the testament* which God hath enjoined unto you." Hebrews 9:19, 20.

15. How quickly was the frailty of Israel's promises revealed?

Within forty days. "*Up, make us gods*, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Exodus 32:1. See also Deuteronomy 9:11, 12.

16. What statement of Jeremiah, centuries later in the history of Israel, reveals that the nation as a whole never did learn the lesson of faith?

"They have *forsaken the covenant* of the Lord their God, and worshipped other gods, and served them." Jeremiah 22:9.

17. How reluctant, however, was God to abandon Israel?

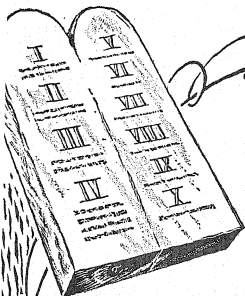
"Yet for all that, when they be in the land of their enemies, *I will not cast them away*, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God." Leviticus 26:44.

18. Because it was useless to give Israel further opportunity on the old self-imposed basis, what became necessary?

"If that *first covenant* had been faultless, then should no place have been sought for the *second*. For *finding fault with them*, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Hebrews 8:7, 8. Read also verse 6.

NOTE.—The fault was in the frailty of Israel's promises. God therefore established the new covenant upon "better" promises, namely, God's promises in Christ.

19. What, therefore, did God offer to do for the responsive ones?



The Moral Law

Is called the "royal law." James 2:8.

Was spoken by God. Deuteronomy 4:12, 13.

Was written by God on tables of stone. Exodus 24:12.

Was "written with the finger of God." Exodus 31:18.

Was placed in the ark. Exodus 40:20; 1 Kings 8:9; Hebrews 9:4.

Is "perfect." Psalm 19:7.

Is to "stand fast for ever and ever." Psalm 111:7, 8.

Was not destroyed by Christ. Matthew 5:17.

Was to be magnified by Christ. Isaiah 42:21.

Gives knowledge of sin. Romans 3:20; 7:7.

The Ceremonial Law

Is called the law "contained in ordinances." Ephesians 2:15.

Was spoken by Moses. Leviticus 1:1-3.

Was "the handwriting of ordinances." Colossians 2:14.

Was written by Moses in a book. 2 Chronicles 35:12.

Was placed in the side of the ark. Deuteronomy 31:24-26.

"Made nothing perfect." Hebrews 7:19.

Was nailed to the cross. Colossians 2:14.

Was abolished by Christ. Ephesians 2:15.

Was taken out of the way by Christ. Colossians 2:14.

Was instituted in consequence of sin. Leviticus 3 to 7.

"Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah: . . . I will put My law in their inward parts, and write it in their hearts; and will be their God." Jeremiah 31:31-33.

20. Was this "second" covenant "new" in the sense of being different from any previous covenant?

No, it was the covenant of grace in Christ made with our first parents in Eden and renewed to Noah and to Abraham, Isaac, and Jacob, but set aside by Israel through self-confidence at Sinai.

21. In view of this new covenant how is the Sinai covenant henceforth designated?

"In that He saith, A new covenant, He hath made the first *old*. Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:13. *sacificial system ended*

22. To whom was the new covenant extended in harmony with the promise to Abraham?

"That at that time ye [the Gentiles] were without Christ, being aliens from the commonwealth of Israel, and *strangers from the covenants of promise*: . . . but now in Christ Jesus ye who sometimes were far off are *made nigh* by the blood of Christ." Ephesians 2:12, 13.

23. To whom, therefore, is the new-covenant relationship now common?

"For He is our peace, *who hath made both* [Jew and Gentile] *one*, and hath broken down the middle wall of partition between us. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Verses 14-19.

24. Why is the new covenant so much better than the old?

"He [Jesus] is the mediator of a *better covenant*, which was established upon *better promises*." Hebrews 8:6.

NOTE.—It is based not on the fallible promises of man, but upon the sure promises of God which are yea and amen in Christ Jesus.

25. By what better sacrifice was the new covenant ratified?

"And [He took] the cup in like manner after supper, saying, This cup is *the new covenant in My blood*, even that which is poured out for you." Luke 22:20, R. V.

26. What better provision did God offer whereby the new-covenant relationship might be maintained?

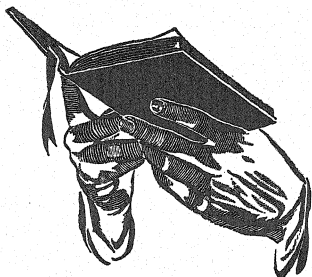
"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, *written not with ink*, but *with the Spirit of the living God*; not in *tables of stone*, but in *fleshy tables of the heart*." 2 Corinthians 3:3.

27. What does the new covenant in Christ make possible to all who receive it?

a. Perfect conformity with the will of God. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect* in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." Hebrews 13:20, 21.

b. The reception of an eternal inheritance. "For this cause He [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of *eternal inheritance*." Hebrews 9:15.

PART
SEVEN



WHAT THE BIBLE
TEACHES ABOUT ...

Man's Duty to God ...

Why God Can Have No Rival
Man's Modern Idols
The Holiest Name
God's Memorial
How Old Is the "Week"?
A Test of Loyalty
The Sabbath and the "Sabbaths"
Did Jesus Keep the Sabbath?
The Sabbath and the Resurrection
How Was the Sabbath Changed?
Truth Triumphs in the Darkness
The Bible Sabbath Recovered
How to Observe the Sabbath



Why God Can Have No Rival

1. WITH what affirmation does God preface the Ten Commandments?

"God spake all these words, saying, *I am the Lord thy God.*" Exodus 20:1, 2.

2. Over how many does He claim sovereignty?

"Behold, I am the Lord, *the God of all flesh.*" Jeremiah 32:27.

3. What can He not, therefore, tolerate?

"Thou shalt have *no other gods* before Me." Exodus 20:3.

NOTE.—"This first commandment, 'I am the Lord thy God, thou shalt have none other gods but Me,' is nothing less than the key to man's whole existence! It is the eternal basis of all worship and of all morality."—F. W. Farrar, *The Voice From Sinai*, page 110.

4. On what grounds did God claim Israel's exclusive allegiance?

"I am the Lord thy God, which have brought thee out of the land of Egypt, *out of the house of bondage.*" Exodus 20:2.

5. On what wider basis does God claim man's worship in a later (the fourth) commandment?

"For in six days the *Lord made heaven and earth*, the sea, and all that in them is." Verse 11. Read verses 8-11.

6. Beside His creative and sustaining activity in the earth, are there other grounds on which God has a right to demand worship?

"Exalt ye the Lord our God, and worship at His footstool; for He is *holy*." Psalm 99:5. "I will worship toward Thy holy temple, and praise Thy name for Thy *loving-kindness* and for Thy *truth*." Psalm 138:2.

7. How wholehearted, then, should our worship be?

"Thou shalt love the Lord thy God with *all thine heart*, and with *all thy soul*, and with *all thy might*." Deuteronomy 6:5. See also Matthew 22:37.

8. In spite of the fullness of God's revelation of Himself what perversions of worship have arisen?

"When they knew God, they glorified Him not as God, neither were thankful; but . . . changed the glory of the uncorruptible God into an *image* made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1:21-23. "Who changed the truth of God into a lie, and worshiped and served the *creature* more than the *Creator*, who is blessed forever." Verse 25.

9. To what else beside creatures of the earth have men rendered worship?

"Lest thou lift up thine eyes unto heaven, and when thou seest the *sun*, and the *moon*, and the *stars*, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Deuteronomy 4:19. See also verses 16-18.

10. In what other way has worship also become perverted?

"Let no man beguile you of your reward in a voluntary humility and *worshipping of angels*, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Colossians 2:18.

11. Though men may scorn the worship of the heavenly bodies, angels, saints, and the lower orders of creation, what may they make into gods?

a. Riches. "Ye cannot serve God and *mammon*." Matthew 6:24.

NOTE.—"Whatever in this world is, or is accounted by us to be, gain (Philippians 3:7), is *mammon*. . . . To some their belly is their *mammon*, and they serve that (Philippians 3:19); to others their ease, their sleep, their sports and pastimes are their *mammon* (Proverbs 6:9); to others worldly riches (James 4:13); to others honors and preferments; the praise and applause of men was the Pharisees' *mammon*."—Matthew Henry, *Commentary on Matthew* 6:19-24.

b. Desire for temporal things. "*Covetousness*, which is *idolatry*." Colossians 3:5.

NOTE.—"Look at the covetous man! Covetousness is idolatry—the love of money is perhaps the commonest form of spiritual alienation from God. It is not confined to any class or grade."—Joseph B. McCaul, *The Ten Commandments*, pages 17, 18.

c. Appetite. "Whose god is their *belly*, and whose glory is in their shame, who mind earthly things." Philippians 3:19.

d. Worldly pleasures. "*Lovers of pleasures* more than lovers of God." 2 Timothy 3:4.

e. Lust of power. "Neither shall he regard the God of his fathers, . . . but in his estate shall he honor *the god of forces*." Daniel 11:37, 38.

f. False philosophies. "Beware lest any man spoil you through *philosophy* and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8.

NOTE.—The modern revolutionary political theories are essentially religions which have displaced the worship of the true God. "As well as having their myths, these revolutions have their symbols, their prophets, their creeds, their rites, their martyrs, their mystical fascinations, their soteriology, their eschatology, the coming of judgment and a better world."—Adolph Keller, *Church and State on the European Continent*, page 40.

12. Of what is all false worship a denial?

"This also were an iniquity to be punished: . . . for I should have *denied the God that is above.*" Job 31:28.

13. Having clearly revealed Himself to men, is there any admissible excuse for false worship?

"They are *without excuse.*" Romans 1:20.

14. What estimate does Paul place upon the intelligence of the worshipers of created things?

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, *they became fools.*" Verses 21, 22.

15. What special manifestations of idolatry would be seen in the last days?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*, and doctrines of *devils.*" 1 Timothy 4:1.

16. In what will the idolatrous worship of the last days be finally concentrated?

"They worshiped the *dragon* which gave power unto the beast: and they worshiped the *beast*, saying, Who is like unto the beast?" Revelation 13:4. *Pope assumed, was crowned 1945*

17. To counter this terrible apostasy what final appeal is to go forth to mankind?

"I saw another angel fly in the midst of heaven, . . . saying with a loud voice, *Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.*" Revelation 14:6, 7.

*1799-1928 The interval with 130 years to last -
- The Pope lived like a prince -*

Man's Modern Idols

1. WHAT does the Bible state concerning the nature of God?

"God is a *Spirit*." John 4:24.

2. How only may God be worshiped?

"And they that worship Him must worship Him *in spirit and in truth*." Verse 24.

3. What is expressly forbidden in the second commandment?

"Thou shalt not make unto thee any *graven image*, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not *bow down* thyself to them, nor *serve* them." Exodus 20:4, 5.

4. How do we know that the second commandment was not intended as a prohibition of sacred art?

"*Thou shalt make two cherubims of gold*, of beaten work shalt thou make them, in the two ends of the mercy seat." Exodus 25:18.

5. In what did the breaking of this commandment consist?

"Thou shalt not *bow down* thyself to them, nor *serve* them." Exodus 20:5.

6. Have the true children of God found His invisibility a hindrance to worship?

"By faith Moses . . . endured, as *seeing Him who is invisible*." Hebrews 11:23-27.

7. How utterly inadequate is any visible representation of God?

"As we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29.

8. In making an image, on what are the idol maker's thoughts really centered?

"He fitteth it with planes, and he marketh it out with the compass, and maketh it *after the figure of a man*, according to the beauty of a man." Isaiah 44:13.

9. How much more impotent are idols than their makers?

"Their idols are silver and gold, the work of men's hands. They have mouths, but they *speak not*: eyes have they, but they *see not*: they have ears, but they *hear not*: noses have they, but they *smell not*: they have hands, but they *handle not*: feet have they, but they *walk not*: neither speak they through their throat." Psalm 115:4-7.

10. How valueless, then, are images?

"We know that an idol is *nothing* in the world, and that there is none other God but one." 1 Corinthians 8:4.

11. How foolish are they that make and worship them?

"They have *no knowledge* that set up the wood of their graven image, and pray unto a god that cannot save." Isaiah 45:20.

12. In spite of the prohibition of idolatry in both the Old and the New Testament, what idolatrous practices arose

and still continue in some professedly Christian churches?

a. Kissing of images, clothing, etc. "Now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice *kiss the calves*." Hosea 13:2.

b. Offering incense to images. "There stood before them [idols] seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with *every man his censer in his hand*; and a thick cloud of incense went up." Ezekiel 8:11.

c. Genuflections and prostrations before images. "He maketh a god, and worshipeth it; he maketh it a graven image, and *falleth down thereto*." Isaiah 44:15.

d. Carrying images in procession. "They *bear him upon the shoulder*, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble." Isaiah 46:7.

NOTE.—"By the church of the first four centuries, . . . image worship was condemned as an evil thing—derived from an evil origin. But with the conversion of the Roman Empire under Constantine a change set in. The church was forthwith deluged by crowds of half-converted heathens, and not unnaturally these new converts brought with them many of their heathen practices into their newly adopted faith. Amongst these was image worship. . . . From the sixth century onwards the degradation of religion grew apace, till at last image worship was all but wholly in the ascendant, and Christians began to justify this worship by the very same arguments that the heathen themselves had used centuries earlier in its defense."—R. H. Charles, *The Decalogue*, pages 59, 60.

13. Though men may not bow down to images or sacred pictures, how may they break the second commandment?

"Son of man, these men have *set up their idols in their heart*." Ezekiel 14:3.

NOTE.—“We of today do not believe in these lesser gods. But in spite of that fact, we are as truly polytheists as they. We no longer think of Mars as a person, but we worship the things for which he stood with the same loyal devotion of those of the long ago. We no longer bow at the shrine of Venus, but that for which Venus stood still lays its enslaving and defiling hand on millions. We would never dream of worshipping Bacchus, the god of drink and revelry, as a person. But perhaps he has never been shown greater respect, nor had more willing worshipers.”—Clovis G. Chappell, *Ten Rules for Living*, page 22.

14. What influence has idolatry in any form upon those who participate in it?

“They served their idols: which were a *snare* unto them.”
Psalm 106:36.

NOTE.—“The attempt to make of the senses a ladder for the soul to climb to God by is a great deal more likely to end in the soul’s going down the ladder than up it.”—Alexander Maclaren, *Exodus*, page 102.

15. How will the incorrigible idol worshipers be judged?

“They shall be *turned back*, they shall be *greatly ashamed*, that trust in graven images, that say to the molten images, Ye are our gods.” Isaiah 42:17.

16. How will God separate those who truly worship Him from those who worship Him not?

“Blessed are *they that do His commandments*, that they may have right to the tree of life, and may *enter in* through the gates into the city. For *without are . . . idolaters*.” Revelation 22:14, 15.

The Holiest Name

1. WHAT is said in the Scriptures concerning the name of God?

"That thou mayest fear this *glorious* and *fearful* name, *The Lord thy God.*" Deuteronomy 28:58. "*Holy* and *reverend* is His name." Psalm 111:9.

2. How should we relate ourselves to God's name?

a. Hallow it. "*Hallowed* be Thy name." Matthew 6:9.

b. Love it. "Let them also that *love* Thy name be joyful in Thee." Psalm 5:11.

c. Give glory to it. "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall *glorify* Thy name." Psalm 86:9.

d. Trust in it. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him *trust* in the name of the Lord, and stay upon his God." Isaiah 50:10.

3. Of what should we never be guilty?

"Thou shalt not *take the name of the Lord thy God in vain*: for the Lord will not hold him guiltless that taketh His name in vain." Deuteronomy 5:11.

4. How is the name of God profaned by the wicked?

a. By denying His existence. "The fool hath said in his heart, There is no God." Psalms 14:1; 53:1.

b. By denying His power. "Jesus answered and said unto

them, Ye do err, not knowing the Scriptures, nor the power of God." Matthew 22:29.

c. By denying His omniscience. "They say, *How doth God know?* and is there knowledge in the Most High?" Psalm 73:11.

d. By denying His revelation. "Behold, they say unto me, *Where is the word of the Lord?* let it come now." Jeremiah 17:15.

e. By denying His activity. "It shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will *not do good, neither will He do evil.*" Zephaniah 1:12.

5. In what ways may God's professed people profane His name?

a. By limiting His providence. "Yea, they spake against God; they said, *Can God furnish a table in the wilderness?* . . . Can He give bread also? can He provide flesh for His people?" Psalm 78:19, 20.

b. By criticizing His ways. "Yet ye say, The way of the Lord is *not equal*. Hear now, O house of Israel; Is not My way equal? are not your ways unequal?" Ezekiel 18:25.

c. By doubting His goodness. "Ye have said, It is *vain to serve God*: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" Malachi 3:14.

NOTE.—"Every light and irreverent mention of His name tends to diminish awe, veneration, confidence, and respect, and . . . to weaken His influence and the power of His government."—C. G. Finney, *Theological Lectures*, page 204.

6. What is the most serious way in which we may profane God's name?

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but *their heart is far from Me.*" Matthew 15:7, 8. See also Ezekiel 22:26, 28.

7. Who among His professed adherents does Jesus especially condemn?

"Why call ye Me, Lord, Lord, and *do not the things which I say?*" Luke 6:46.

8. What should characterize our conversation?

"Above all things, my brethren, *swear not*, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5:12.

NOTE.—"There are times when, by a deliberate act, we may voluntarily recognize the divine presence and the divine authority, may declare that what we are saying we are saying with a distinct and vivid sense that God hears us, and may ask those who listen to us to listen as in God's sight. To do this is to take an oath; to do this when we are appealed to in God's name by others is to take an oath; and in this sense the taking of an oath is sanctioned by the example of Christ and the apostles. . . . The oath reminds the witness that his evidence must be neither perverted nor colored by passion, or fear, or personal animosity, but that he must tell the bare and naked truth, for through him the divine will is to be done through 'the powers' which are 'ordained of God' for the punishment of evildoers and the defense of those that do well. It reminds the judge that he is 'the minister of God' and that the Judge of all the earth will one day call him to account if he justifies the guilty or condemns the innocent." —R. W. Dale, *The Ten Commandments*, pages 69-71.

9. How do many profane God's name in conversation?

"Neither *filthiness*, nor *foolish talking*, nor *jesting*, which are not convenient: but rather giving of thanks." Ephesians 5:4.

10. What serious charge has James to make against some believers?

"Out of the same mouth proceedeth blessing and cursing. My brethren, *these things ought not so to be.*" James 3:10.

11. Of what is the improper use of the tongue an evidence?

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, *this man's religion is vain.*" James 1:26.

12. What does Paul therefore urge all believers to do?

"Put off all these; . . . *blasphemy, filthy communication* out of your mouth." Colossians 3:8.

13. What would be conspicuous among the sins of anti-christ?

"I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. . . . And there was given unto him a *mouth speaking great things and blasphemies.*" Revelation 13:1-5.

14. What breaches of the third commandment does prophecy indicate will be prominent in the last days?

a. Scoffing. "Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts." 2 Peter 3:3.

b. Blasphemy and hypocrisy. "This know also, that in the last days perilous times shall come. For men shall be . . . *blasphemers*, . . . having a *form of godliness*, but denying the power thereof." 2 Timothy 3:1-5.

15. How fully does God know all the blasphemies uttered against Him?

"Thou shalt know that I am the Lord, and that *I have heard all thy blasphemies*. . . . Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: *I have heard them*." Ezekiel 35:12, 13.

16. What condemnation does He pronounce upon those who utter them?

"Whosoever curseth his God shall *bear his sin*." Leviticus 24:15.

17. At the same time, what other special record is God keeping?

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a *book of remembrance* was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16.

18. How will He reward those who fear His name?

"Unto you that fear My name shall the *Sun of Righteousness arise* with healing in His wings." Malachi 4:2.

19. For what, therefore, did the psalmist pray?

"Unite my heart to *fear Thy name*." Psalm 86:11.



God's Memorial

1. WHAT did God desire men ever to keep in mind?

"The works of the Lord are great. . . . He hath made His *wonderful works* to be *remembered*." Psalm 111:2-4.

2. What special memorial did He provide to keep in remembrance His creative work?

"On the seventh day God ended His work which He had made; and He *rested* on the seventh day from all His work which He had made. And God *blessed* the seventh day, and *sanctified* it." Genesis 2:2, 3.

NOTE.—"Such an honor was not conferred on any of the preceding six days; and as it is impossible to conceive in what this peculiar distinction put upon the seventh day consisted, except in making it a season for the bestowment on man of some important benefits suited to his exalted nature and destiny, we must suppose that, when 'God blessed and sanctified the seventh day,' He declared His gracious purpose of marking that day by the tokens of His best and most valuable gifts, and by such communication of benign and purifying influences from above as would encircle the Sabbath with a halo of holiness. But while God, on His part, thus honored the Sabbath, by reserving for that season the richest manifestations of His grace and love, He designed that it should also be a period consecrated on the part of man to the purposes of religious meditation and divine worship."—Robert Jamieson, *Commentary*, note on Genesis 2.

"If we had no other passage than this of Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words 'He hallowed it' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy."—John Peter Lange, *Commentary*, note on Genesis 1 to 2:3.

3. How does God designate this day?

"*My holy day*; . . . the holy of the Lord." Isaiah 58:13.

4. Who was associated with the Father in the work of creation and in the rest of the first Sabbath?

"*All things were made by Him* [Christ]; and without Him was not anything made that was made." John 1:3. See also Ephesians 3:9; Colossians 1:16; Hebrews 1:2.

5. What could Jesus, therefore, assert concerning the Sabbath rest?

"Therefore the Son of man is *Lord also of the Sabbath*." Mark 2:28.

6. Where is the law of the Sabbath most comprehensively stated?

In the fourth commandment. "*Remember the Sabbath day*, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

7. Is the Sabbath merely one-seventh part of the week, or must it be a definite day and no other?

"The *seventh day* is the Sabbath of the Lord thy God." Verse 10.

NOTE.—"The institution of the Sabbath is of still higher importance to man by affording him a periodical season for withdrawing from the engrossing scenes of the outer world to attend to the interests of his higher nature and prepare for the enjoyment of that future state to which he is destined. Though naturally religious, and dis-

posed by the original instincts of his being to dedicate a portion of his time to the worship and service of his Creator, he was not left at liberty to determine at what season he should perform that sacred duty; but the authority of a positive commandment, united with the inborn sentiments of his moral nature, led him to consecrate 'the seventh day,' the first of his existence, to the honor of God. And this fixing of the time for religious worship from the first was an act of divine wisdom; for, had it been left to be appointed by the will or at the convenience of mankind, either the world would have been a theater of religious dissension, or religion would have been entirely extinguished in the contest. Human wisdom would have been incompetent to decide the just proportion of time that was due to God, and human power to establish a uniformity of practice. But God was pleased at the commencement of man's history to make known His will, by allowing him six days in continuous succession to carry on the necessary business of the world, while the Creator claims only 'the seventh day' to be held sacred to divine service. . . . The Sabbath is the sun of the moral world, the mainspring of moral action, the handmaid of Christian faith and piety,—a weekly stage at which man pauses to think of the journey that still lies before him, to examine into the progress he has made Zionward, and to strengthen his views of 'the better country' which has been promised him."—Robert Jamieson, *Commentary*, note on Genesis 2.

"The Sabbath is Saturday, the seventh day of the week; it was to be kept holy by consecrating it to God."—F. W. Farrar, *The Voice From Sinai*, page 163.

8. How precisely did God define the bounds of the Sabbath?

"*From even unto even, shall ye celebrate your Sabbath.*" Leviticus 23:32.

9. When does evening begin?

At even, *when the sun did set.*" Mark 1:32.

10. What example of God are His creatures to follow on the Sabbath?

"Six days thou shalt do thy work, and on the seventh day *thou shalt rest.*" Exodus 23:12.

NOTE.—"The researches of the most eminent physiologists have brought them to the conclusion that the human constitution has been

framed on the principle of a seventh portion of time being dedicated to the enjoyment of repose; and that the man who faithfully gives to his body its weekly interval of rest, and to his mind a relaxation from the pressure of worldly pursuits and cares, is the better fitted for resuming, with new zest and fresh vigor, the duties of the ensuing week. In a medical point of view, then, the Sabbath forms part of the remedial system of nature."—Robert Jamieson, *Commentary*, note on Genesis 2.

11. Was the Sabbath to be merely a period of physical rest?

"Remember the Sabbath day, to *keep it holy*." Exodus 20:8.

NOTE.—"I believe that the Sabbath question today is a vital one for the whole country. It is the burning question of the present time. If you give up the Sabbath, the church goes; if you give up the church, the home goes; and if the home goes, the nation goes. That is the direction in which we are traveling."—D. L. Moody, *Weighed and Wanted*, page 47.

12. Of what would the faithful observance of the Sabbath be a sign?

"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that *I am the Lord your God*." Ezekiel 20:20. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that *sanctify* them." Verse 12.

NOTE.—"For the Sabbath to be a sign of sanctification, it must of course include more than the mere abstinence from labor on a certain day. It is in a very vital sense true, that no unregenerate man can keep the Sabbath holy. He may cease from his common duties, he may even attend divine service, but this does not ensure his entering into the rest of God. Only a Christian can do this. Only 'we which have believed do enter into rest.' Hebrews 4:3. Hence only he who is himself holy can keep the Sabbath holy. True Sabbath-keeping is a spiritual service which can be rendered only by a Spirit-filled person. . . . True Sabbathkeeping involves complete dedication to God. The Sabbath is a bit of heaven transferred to this earth. It is a small sample of what heaven will be. The man who keeps it as God would have it kept, must be at peace with God. Not only or

merely must his body rest. Rather, his whole soul, body, and spirit must for that day be used in God's service, and everything worldly be shut out."—M. L. Andreasen, *The Sabbath*, pages 198, 199.

13. To what future state would the Sabbath also point?

"There remaineth therefore *a rest* to the people of God." Hebrews 4:9.

14. For how many was the Sabbath intended?

"He said unto them, The Sabbath was made *for man* [mankind], and not man for the Sabbath." Mark 2:27.

NOTE.—"Did He [Christ] not say that the Sabbath was made for man, and not man for the Sabbath? He it was who originally gave the law upon Mount Sinai! He it was who at the creation of the universe rested on the Sabbath day, and blessed it, and hallowed it. When He spake of the Sabbath, He spake of His own. He explained His own appointment. He set forth the meaning and the purport of His own institution."—Joseph B. McCaul, *The Ten Commandments*, pages 106, 107.

15. How does the fourth commandment emphasize its universality?

"In it thou shalt not do any work, . . . nor *thy stranger* that is within thy gates." Exodus 20:10. "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and *the stranger*, may be refreshed." Exodus 23:12.

16. To how many does the prophet Isaiah declare the blessings and rewards of Sabbathkeeping are extended?

"Also the sons of the *stranger* [or Gentile], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, *everyone that keepeth the Sabbath* from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7.

NOTE.—“The Sabbath is equally important and necessary to every child of Adam. It was no more necessary to a Jew to rest after the labor of six days was ended, than to any other man. It was no more necessary to a Jew to commemorate the perfections of God, displayed in the works of creation; it was no more necessary to a Jew to obtain holiness, or to increase in it; it is no more necessary to a Jew to seek or to obtain salvation. Whatever makes either of these things interesting to a Jew in any degree, makes them in the same degree interesting to any other man. The nature of the command, therefore, teaches as plainly as the nature of a command can teach, that it is of universal application to mankind.”—Timothy Dwight, *Theology Explained and Defended*, 6th ed., vol. 3, p. 225.

17. For how long did God intend that the Sabbath should be observed?

“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath *throughout their generations*, for a *perpetual covenant*.” Exodus 31:16. “Thy name, O Lord, endureth forever; and *Thy memorial*, O Lord, throughout all generations.” Psalm 135:13.

NOTE.—“Because this commandment has not been particularly mentioned in the New Testament as a moral precept binding on all, therefore some have presumptuously inferred that there is *no Sabbath* under the Christian dispensation. The truth is, the Sabbath is considered as a *type*: all types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is that *rest in glory* which *remains* for the people of God, therefore the moral obligation of the Sabbath must continue till *time* be swallowed up in eternity.”—Adam Clarke, *Commentary*, note on Exodus 20:8.

18. What attribute of God is given special prominence in His last message of mercy to the world?

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and *worship Him that made heaven, and earth*, and the sea, and the fountains of waters.” Revelation 14:6, 7.

19. Will Sabbathkeeping continue beyond the end of this present world?

"It shall come to pass [in the new earth], that from one new moon to another, and from *one Sabbath to another*, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23.

NOTE.—The Sabbath in this world has been a perpetual reminder of creation and recreation or redemption; and in the world to come it will continue to be observed in eternal remembrance of what man owes to God.

20. What acclamation will still be upon the lips of the redeemed in the kingdom?

"Thou art worthy, O Lord, to receive glory and honor and power: for *Thou hast created all things*, and for Thy pleasure they are and were created." Revelation 4:11.

21. In what future glories will faithful Sabbathkeepers participate?

"If thou . . . call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou *delight thyself in the Lord*; and I will cause thee to ride upon the high places of the earth, and feed thee with the *heritage of Jacob* thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

22. How then should we relate ourselves to God's Sabbath memorial?

"Yea, in the way of Thy judgments, O Lord, have we waited for Thee; to *Thy name* and to *Thy memorial is the desire of our soul*." Isaiah 26:8, R. V.

How Old Is the "Week"?

1. WHAT is the earliest Biblical intimation of a regular division of time among mankind?

"*At the end of days*, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Genesis 4:3, margin.

2. What evidences are there of the "week" in patriarchal days?

a. The "week" is referred to by inference. "Fulfill her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven* other years." Genesis 29:27.

NOTE.—While a "week of years" is here referred to, it is reasonable to infer that the term was derived from the "week" of seven days.

b. The seven-day period is expressly recognized. "He [Joseph] made a mourning for his father *seven days*." Genesis 50:10. See also Job 2:13.

NOTE.—"We remark that, in these brief and fragmentary annals of the primitive age, many things are but cursorily noticed or entirely omitted; and that their silence, therefore, respecting any established institution can be no proof of its nonexistence, as is conclusively established by the fact that there is no reference to the rite of circumcision, the distinctive badge of the Abrahamic family, from Jacob to Moses, and from the entrance of the chosen people into the Promised Land, with the exception of a metaphorical allusion in the prophecies of Jeremiah (4:4); no other notice of it, and no account of its actual observance, from the time of the occupation of Canaan till the birth of John the Baptist—a period of 1,500 years. A similar silence is maintained, not only in reference to sacrifice, which, although practiced by the members of the first family immediately after the Fall, is never alluded to during the protracted interval of 1,500, or, according to some, of 2,000, years from the death of Abel till the Flood; but in

regard to the Sabbath itself, which, from the death of Moses till the death of David, a space of nearly 500 years, is never mentioned at all, although it was one of the most sacred and honored of the national institutions of Israel. And, surely, if it would be a violation of historical truth to allege, from the absence of all allusion to those ordinances in the sacred history, that they had fallen into desuetude, or were become entirely abolished during lengthened periods amongst the chosen people, it is equally unwarrantable to apply this rule of judgment to the earliest portion of that history which, from its greater conciseness, is necessarily barren of details. But although no circumstantial accounts are given, there are distinct traces of the existence of a primeval Sabbath, and those traces are found in passages so numerous, and suggested by events so casually mentioned, as to constitute a body of irresistible evidence that the patriarchs not only knew, but observed with religious solemnity, the Sabbatic institution."—Robert Jamieson, *Commentary*, note on Genesis 2.

"To object that the Bible, in its few brief memoranda of their [the patriarchs'] lives, says nothing about their Sabbathkeeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argument."—John Peter Lange, *Commentary*, note on Genesis 1:1 to 2:3.

3. Are there any evidences of Sabbath observance among ancient peoples outside the Bible?

Some years ago the late William Mead Jones of London published a "Chart of the Week," giving the designation of the different days of the week in one hundred sixty different languages. This chart shows definitely that the seven-day period, or week, was known from the most ancient times, and that in no fewer than one hundred eight of these languages the seventh day is designated as the Sabbath, or holy day. The following names are from this chart:

English	The seventh day	The Sabbath
Hebrew	Shabbath	Sabbath
Greek	Sabbaton	Sabbath
Latin	Sabbatum	Sabbath
Arabic	Assabt	The Sabbath
Persian	Shambin	Sabbath
Armenian	Shapat	Sabbath
Turkish	Yomessabt	Day the Sabbath

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Abyssinian	Sanbat	Sabbath
Russian	Subbota	Sabbath
Polish	Sobota	Sabbath
Hindustani	Shamba	Sabbath
Malay	Ari-Sabtu	Day Sabbath
Afghan	Shamba	Sabbath
German	Samstag	Sabbath
Prussian	Sabatico	Sabbath
French	Samedi	Sabbath day
Italian	Sabbato	Sabbath
Spanish	Sabado	Sabbath
Portuguese	Sabbado	Sabbath

NOTE.—“The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability.”—*Encyclopedia Britannica*, 11th ed., art. “Calendar,” vol. 4, p. 988.

“Thus all the various sources—philosophical, astronomical, and mythological—to which the ancient and almost universal custom of dividing time by periods of seven days is ascribed, having been demonstrated to be insufficient to account for the establishment of this artificial method of computation—the only alternative that remains is to appeal to the Mosaic account of the creation, which, by recording the institution of the Sabbath, affords a clear and satisfactory solution of the problem. The appointment of that day of sacred observance, being coeval with the commencement of the human economy, originated the habit of calculating by the periodic recurrence of the seventh day. For it was an institution given to all mankind—not to one age or to one class of men, but to the original pair; and a traditional knowledge of it being preserved in the minds of their descendants, was carried with them into all the various countries of their dispersion. But, in proportion as men departed from the knowledge and worship of the true God, they lost the knowledge of the Sabbath; while, at the same time, through the influence of long-established custom, the system of weekly arrangement into periods of seven days still continued to prevail.”—Robert Jamieson, *Commentary*, on Genesis 2.

4. When Israel reached the wilderness what did Moses bring to their remembrance?

"The Lord hath given you the *Sabbath*." Exodus 16:29.

5. By what words did Moses indicate that the Sabbath was well known to Israel?

"He said unto them, This is that which the Lord hath said, Tomorrow is the rest of *the holy Sabbath* unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Verse 23.

6. How did God rebuke the Sabbathbreakers who went out to gather manna on the seventh day?

"The Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?*" Verse 28.

7. What instructions did Moses repeat to the Israelites respecting Sabbath observance?

"See, for that *the Lord hath given you the Sabbath*, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on *the seventh day*." Verse 29.

8. How did the people respond to Moses' admonition?

"So the people *rested* on the seventh day." Verse 30.

9. To what did Sabbathkeeping on the part of Israel testify through all the years in the wilderness?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that *I may prove them*, whether they will walk in My law, or no." Verse 4.



When the children of Israel were gathered at Mount Sinai, God revealed to them His eternal law, reiterating once more His command that the seventh-day Sabbath be kept holy.

A Test of Loyalty

1. For what purpose did God gather the Israelites at Sinai?

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them *right judgments*, and *true laws*, *good statutes* and *commandments*." Nehemiah 9:13.

2. Which commandment is singled out for special mention among the laws which God gave to Israel at Sinai?

"And madest known unto them *Thy holy Sabbath*, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Verse 14.

3. What indication is there in this commandment that it was not new to the Israelites?

"*Remember* the Sabbath day, to keep it holy." Exodus 20:8.

NOTE.—"As this was the most ancient institution, God calls them to *remember* it; as if He had said, Do not *forget* that when I had finished My creation I instituted the Sabbath, and remember why I did so, and for what purposes."—Adam Clarke, *Commentary*, note on Exodus 20:8.

4. To what does the fourth commandment trace the origin of the Sabbath rest?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested the seventh day*: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

5. Of what, therefore, was it to be a continual reminder?

"It is a sign between Me and the children of Israel forever: for in six days *the Lord made heaven and earth*, and on the seventh day He rested, and was refreshed." Exodus 31:17.

NOTE.—"As a memorial of that fact [the creation of the world], He set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all." "Thus the keeping of the Sabbath makes God known, gives efficacy to His moral government."—Justin Edwards, *The Sabbath Manual*, pages 16, 19.

6. What additional reason for Sabbathkeeping did God give when the law was reiterated to Israel at the close of Moses' life?

"Remember that thou wast a servant in the land of Egypt, and that the *Lord thy God brought thee out* thence through a mighty hand and by a stretched-out arm: therefore *the Lord thy God commanded thee to keep the Sabbath day*." Deuteronomy 5:15.

7. What spiritual blessings would the Sabbath also keep in remembrance?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that *sanctify them*." Ezekiel 20:12.

NOTE.—"It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer."—Justin Edwards, *The Sabbath Manual*, page 22.

8. In addition to enjoining the observance of the Sabbath day, what warning was given to the Israelites?

"Ye shall not eat anything with the blood: neither shall ye use enchantment, *nor observe* [heathen] *times*." Leviticus 19:26.

9. To what did the prophets point as one of the most evident signs of Israel's lapse into apostasy?

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and *the Sabbath*, that we may set forth wheat?" Amos 8:4, 5.

10. What punishment did God declare He would bring also on Judah if they persisted in profaning the Sabbath?

"If ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall *devour the palaces of Jerusalem*, and it shall not be quenched." Jeremiah 17:27. Read also verses 20-26.

NOTE.—"We find the ruin of the Jews attributed to the breach of the Sabbath; as this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality. This breach of the Sabbath was that which let upon them all the waters of God's wrath."—Adam Clarke, *Commentary*, note on Jeremiah 17:21.

11. What immediate reforms did Nehemiah call for upon the return from captivity?

"Then I contended with the nobles of Judah, and said unto them, What *evil thing* is this that ye do, and *profane the Sabbath day*?" Nehemiah 13:17.

12. What dire calamity did he declare the people would bring on Jerusalem again by profaning the Sabbath?

"Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet *ye bring more wrath upon Israel by profaning the Sabbath*." Verse 18.

The Sabbath and the "Sabbaths"

1. BESIDES the seventh-day Sabbath what other ceremonial sabbaths were ordained in Israel?

a. The first day of the Passover feast. Leviticus 23:5-7 (fourteenth day of the first month).

b. The seventh day of the Passover feast. Verse 8 (twenty-first day of the first month).

c. The Day of Pentecost. Verses 15, 16, 21 (fiftieth day after the first Passover Sabbath).

d. The first day of the seventh month. Verses 23-25.

e. The Day of Atonement. Verses 26-28 (tenth day of the seventh month).

f. The first day of the Feast of Tabernacles. Verse 39 (fifteenth day of the seventh month).

g. The last day of the Feast of Tabernacles. Verse 39 (twenty-second day of the seventh month).

2. How do the Scriptures distinguish the ceremonial sabbaths from the weekly Sabbath?

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, . . . *beside the Sabbaths of the Lord*, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord." Verses 37, 38.

3. When were the ceremonial sabbaths instituted?

"*The Lord spake unto Moses [at Sinai], saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts. . . . These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.*" Verses 1-4.

4. How much older is the seventh-day Sabbath?

"Thus the heavens and the earth were finished, and all the host of them. And *on the seventh day God ended His work* which He had made; and He rested on the seventh day from all His work which He had made. And God *blessed* the seventh day, and *sanctified* it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

NOTE.—"The *weekly* Sabbath is permanent, having been instituted in Paradise long before the Mosaic law, to commemorate the completion of creation in six days. The typical *Sabbaths* (Hebrews 4:9) must remain till the antitypical *sabbatism* appears. Leviticus 23:38 expressly distinguishes 'the Sabbaths of the Lord' from the other Sabbaths."—A. R. Fausset, *Commentary*, note on Colossians 2:16.

5. For what purpose were the ceremonial sabbaths instituted?

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the *sabbath days*: which are a *shadow* of things to come; but the body is of Christ." Colossians 2:16, 17.

6. Was the seventh-day Sabbath a "shadow of things to come"?

No, it was a memorial of a past event. "For *in six days the Lord made heaven and earth*, the sea, and all that in them is, and rested the seventh day: wherefore the Lord *blessed* the Sabbath day, and *hallowed* it." Exodus 20:11.

NOTE.—“The weekly Sabbath is a very early institution. It was appointed and observed the very first week of time. It is no part of the law of ceremonies, which law was occasioned by the entrance of sin; for the Sabbath was established before sin had entered, and would have been obligatory on Adam and his offspring if sin had not been known among them.”—Seth Williston, *Discourses on the Sabbath*, pages 11, 12.

7. For how long were the ceremonial laws with their sabbaths intended to be observed?

“Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation.*” Hebrews 9:10.

NOTE.—“Had the Almighty designed that the Sabbath should fall, with the extinction of the Jewish rites, why was it placed among the Ten Commandments, and not along with the strictly ceremonial law? . . . It is manifestly impugning the divine wisdom, to give this commandment a place, and a conspicuous one, in the code which was to be of binding obligation throughout all generations, and then to class it with the ceremonial or Levitical laws, which were intended to be national and typical, and which were in their very nature transitory.”—J. B. Waterbury, *A Book for the Sabbath*, pages 8, 9.

8. When were they abrogated?

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross.*” Colossians 2:14.

9. How were Christians, therefore, after the death of Christ to meet any criticism respecting the nonobservance of these temporary ordinances?

“*Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.*” Verse 16.

NOTE.—The ceremonial sabbaths are here rightly classed with the “meats” and “drinks” of the ceremonial system. They were part of “the handwriting of ordinances” (Colossians 2:14), “the law of com-

mandments . . . in ordinances" (Ephesians 2:15) which pointed forward to the cross and expired at the cross. The seventh-day Sabbath of the moral law was instituted at creation before sin cast its dark shadow over the world; this was not abrogated at the cross.

"There is no evidence from this passage that he [Paul] would teach that there was no obligation to observe *any* holy time, for there is not the slightest reason to believe that he meant to teach that one of the Ten Commandments had ceased to be binding on mankind. If he had used the word in the singular number—'*THE Sabbath*,' it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the *moral* law, or the Ten Commandments. No part of the moral law—no one of the Ten Commandments could be spoken of as '*a shadow* of good things to come.' These commandments are, from the nature of moral law, of perpetual and universal obligation."—Albert Barnes, *Notes*, comment on Colossians 2:16.

10. Will there ever be a time, however, when the seventh-day Sabbath is not to be observed?

"For as the *new heavens* and the *new earth*, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and *from one Sabbath to another*, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

Did Jesus Keep the Sabbath?

1. In what prophetic declaration was Jesus' relation to the law of God defined?

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, *Thy law is within My heart.*" Psalm 40:7, 8.

2. What did prophecy declare He would do for the commandments?

"The Lord is well pleased for His righteousness' sake; *He will magnify the law, and make it honorable.*" Isaiah 42:21.

3. When He entered upon His ministry, what example did Jesus set as to the proper use of the Sabbath?

"He came to Nazareth, where He had been brought up: and, as His custom was, *He went into the synagogue on the Sabbath day*, and stood up for to read." Luke 4:16.

4. How had the Sabbath been marred by the Pharisees?

"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind *heavy burdens* and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matthew 23:3, 4.

5. What, therefore, was one of the first conflicts Jesus had with the Pharisees?

"When He was departed thence, He went into their synagogue: and, behold, there was a man which had his hand withered. And they asked Him, saying, *Is it lawful to heal on the Sabbath days?* that they might accuse Him." Matthew 12:9, 10.

6. How did Jesus define the lawful use of the Sabbath?

"It is *lawful to do well* on the Sabbath days." Verse 12.

7. By what act did He immediately illustrate His assertion?

"Then saith He to the man, Stretch forth thine hand. And He stretched it forth; and *it was restored whole*, like as the other." Verse 13.

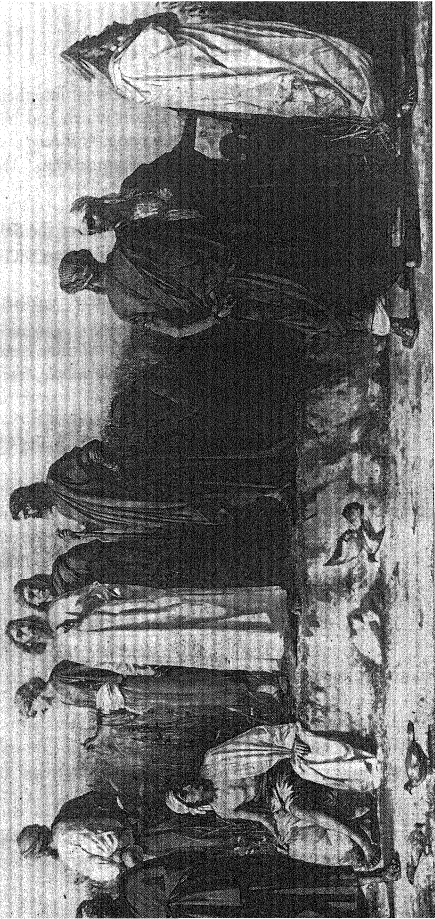
8. On another occasion what fault had a ruler of the synagogue to find with Jesus and the people?

"The ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, *There are six days in which men ought to work*: in them therefore come and be healed, and not on the Sabbath day." Luke 13:14.

9. How did Jesus justify His action?

"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be *loosed from this bond on the Sabbath day?*" Verses 15, 16.

10. When some of the Pharisees sought to condemn Jesus because He would not observe the restrictions they had put upon the Sabbath, what did others reply?



"Therefore said some of the Pharisees, This man is not of God, because *He keepeth not the Sabbath day*. Others said, How can a man that is a sinner do such miracles? And there was a division among them." John 9:16.

11. Because they were invariably shamed when they sought to accuse Jesus, to whom did the Pharisees turn their attention?

"The Jews therefore said unto *him that was cured*, It is the Sabbath day: it is not lawful for thee to carry thy bed." John 5:10.

12. What effective reply did the man offer?

"He answered them, *He that made me whole*, the same said unto me, Take up thy bed, and walk." Verse 11.

13. In what other way did the Pharisees seek to convict the disciples of Sabbathbreaking?

"At that time Jesus went on the Sabbath day through the corn; and His disciples were anhungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, *Thy disciples do that which is not lawful* to do upon the Sabbath day." Matthew 12:1, 2.

14. What was the only accusation the Pharisees could make against Jesus and His disciples?

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples *transgress the tradition of the elders*?" Matthew 15:1, 2.

15. How did Jesus effectively reply to this criticism?

"But he answered and said unto them, Why do ye also

transgress the commandment of God by your tradition?"
Verse 3.

NOTE.—"Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words He uttered and by deeds He did He relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus. . . . It is impossible too clearly to state the fact, because many who teach that in the Christian dispensation the original ideal of the Sabbath is not binding, quote our Lord's words in support of their contention. This is indeed to fail to distinguish between things that differ."—G. Campbell Morgan, *The Ten Commandments*, page 76.

16. What did He declare would become of the doctrines of men set up in opposition to the truth of God?

"He answered and said, Every plant, which My heavenly Father hath not planted, shall be *rooted up*." Verse 13.

17. How did Jesus conclusively refute the suggestion that He had in any way countermanded God's commandments?

"*I have kept* My Father's commandments." John 15:10.

NOTE.—"God did everything that He could do to magnify the seventh-day Sabbath. He honored it by keeping it Himself. He rested upon it, He blessed it, He sanctified it, He proclaimed it in glory from the mount. He did none of these things for the first day of the week. . . . Christ had nothing to do with any change of the Sabbath day from the seventh to the first day of the week."—M. L. Andreasen, *The Sabbath*, page 128.

18. Did He in any way modify the law of God?

"Think not that I am come to destroy the law, or the prophets: I am not come to *destroy*, but to *fulfill* [fully preach," Romans 15:19]." Matthew 5:17.

NOTE.—"I honestly believe that this commandment [the fourth] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated, but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the

traces under which the scribes and Pharisees had put it, and gave it its true place. . . . It is just as practicable and as necessary for men today as it ever was—in fact, more than ever, because we live in such an intense age. The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word ‘remember,’ showing that the Sabbath already existed when God wrote this law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?”—Dwight L. Moody, *Weighed and Wanting*, pages 46, 47.

19. What pronouncement did He make concerning commandment keeping and the kingdom of heaven?

“Whosoever therefore shall *break* one of these least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven: but whosoever shall *do and teach* them, the same shall be called *great* in the kingdom of heaven.” Verse 19.

20. What should, therefore, characterize the lives of those who claim to be followers of Christ?

“He that saith he abideth in Him ought himself also so to *walk, even as He walked.*” 1 John 2:6. “This is the love of God, that we *keep His commandments*: and His commandments are not grievous.” 1 John 5:3.

The Sabbath and the Resurrection

1. ON which day was Jesus crucified?

"There laid they Jesus therefore because of the Jews' *preparation day*; for the sepulcher was nigh at hand." John 19:42. "That day was the *preparation*, and the *Sabbath drew on*." Luke 23:54.

2. When, at sunset, the Sabbath began, did the followers of Jesus give any indication of a lessened regard for the day as a result of the crucifixion?

"They . . . *rested* the Sabbath day *according to the commandment*." Verse 56.

3. What day followed the Sabbath?

"In the end of the Sabbath, as it began to dawn toward the *first day of the week*, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28:1.

4. What task did the women feel free to continue on this day?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, *bringing the spices which they had prepared*, and certain others with them." Luke 24:1.

5. How did two of the other disciples occupy themselves on the resurrection day?

"Behold, two of them went that same day to a village called *Emmaus*, which was from Jerusalem about threescore furlongs." Verse 13.

6. When they returned, how did the disciples receive the news they bore that Jesus was alive?

"They [who had seen Jesus] went and told it unto the residue: *neither believed they them.*" Mark 16:13.

7. In the evening where were the disciples gathered, and for what reason?

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled *for fear of the Jews.*" John 20:19.

8. What effect had the appearance of Jesus upon them?

"He appeared unto the eleven as they sat at meat." Mark 16:14. "But they were *terrified and affrighted*, and supposed that they had seen a spirit." Luke 24:37.

NOTE.—Though we have traced the activities of the disciples on the day of the resurrection from dawn to dusk we have not found a single reference to any assembly for worship to commemorate the day, nor any indication or special sanctity attaching to it. In fact, not until the late evening were the disciples convinced that Jesus had risen.

9. Is there any truth in the suggestion that Jesus made a habit of meeting the disciples on the first day of succeeding weeks?

No. "After eight days again His disciples were within, and Thomas with them: then came Jesus." John 20:26. (Probably the second day of the week.) "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him." Matthew 28:16, 17. (No indication.)

"Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. . . . But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus." John 21:3, 4. (No indication, but certainly a working day.)

10. While there is no evidence of Sunday observance before or after the ascension, how did the apostles invariably occupy themselves on the Sabbath?

"*On the Sabbath* we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13. "Paul, *as his manner was*, went in unto them, and *three Sabbath days* reasoned with them out of the Scriptures." Acts 17:2.

11. Which day did the converted Gentiles also observe?

"When the Jews were gone out of the synagogue, the *Gentiles* besought that these words might be preached to them *the next Sabbath*." Acts 13:42.

12. Apart from the references to the actual day of the resurrection, how many times is the first day referred to in the New Testament?

Only twice. 1 Corinthians 16:2; Acts 20:7.

13. What weekly accounting did Paul suggest as quite proper on the first day of the week?

"Upon the first day of the week let every one of you *lay by him in store*, as God hath prospered him." 1 Corinthians 16:2.

14. What is the only religious meeting mentioned in the New Testament as having taken place on the first day of the week?

"Upon *the first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until *midnight*." Acts 20:7.

NOTE.—This, however, is no proof of Sunday observance, for midnight on the first day of the week would be Saturday night. This was evidently a special meeting after the Sabbath in view of the fact that Paul had to leave. The next day (Sunday) the apostle undertook a long journey on foot of about nineteen miles to Assos (verses 11, 13); this he certainly would not have done had Sunday been the Christian day of worship.

"The passage is not entirely convincing, because the impending departure of the apostle may have united the little church in a brotherly parting meal, on occasion of which the apostle delivered his last address, although there was no particular celebration of a Sunday in the case."—Augustus Neander, *The History of the Christian Religion and Church*, trans. by Henry John Rose, 1831, vol. 1, p. 337.

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all His followers."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of the Apostle Paul*, page 520 (one-volume edition).

15. What is the only other text in the New Testament alleged to lend support to the idea of the transfer of the Sabbath from the seventh to the first day of the week?

"I was in the Spirit on *the Lord's day*, and heard behind me a great voice, as of a trumpet." Revelation 1:10.

16. Which is the only day answering to the description "Lord's day" in the Bible?

"The seventh day is the *Sabbath of the Lord thy God*." Exodus 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*." Isaiah 58:13. "Therefore the Son of man is *Lord also of the Sabbath*." Mark 2:28.

17. Can there be any justification for supposing that the Sabbath was transferred from the seventh to the first day of the week at the resurrection?

No, the first day (termed "Lord's day" by some Christians) was always a working day in the early centuries of the Christian Era.

NOTE.—"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none."—Jeremy Taylor, *Ductor Dubitantium*, pt. 1, b. 2, ch. 2, rule 6, sec. 59.

"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate, no Sabbath set on foot by them upon the first day of the week."—Peter Heylyn, *The History of the Sabbath*, pt. 2, ch. 1.

18. What adequate memorials had Jesus provided of His death and resurrection?

a. Baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death*?" Romans 6:3.

b. The Lord's Supper. "As often as ye eat this bread, and drink this cup, ye do *show the Lord's death* till He come." 1 Corinthians 11:26.

19. What final and conclusive statement indicates that Jesus expected the disciples still to be keeping the Sabbath many years after His ascension?

"Pray ye that your flight be not in the winter, neither on the *Sabbath day*." Matthew 24:20.

NOTE.—Jesus had been mentioning certain signs which would give warning of the final judgment of God upon Jerusalem. Urging the Christians to watch for these signs and escape while there was time, He mercifully added the words quoted above. The destruction of the city by the Romans, which He predicted, took place in A.D. 70. Obviously, then, Jesus expected the Christian church still to be observing the seventh-day Sabbath forty years after the resurrection.

How Was the Sabbath Changed?

1. AGAINST what peril did Paul warn the early church to be on its guard?

"I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock. Also of your own selves shall men arise, *speaking perverse things.*" Acts 20:29, 30.

2. What particularly dangerous philosophy did Paul actually name?

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and *oppositions of science* [*gnosis*, whence Gnosticism] *falsely so called.*" 1 Timothy 6:20.

3. What was the most noteworthy feature of Gnostic teaching?

Disparagement of the Old Testament.

NOTE.—"The whole of the Old Testament was abandoned to the inspiration of an inferior and evil demon; the Jews were left in exclusive possession of their national Deity, whom the Gnostic Christians disdained to acknowledge. To them the mission of Christ revealed a Deity altogether unknown in the dark ages of a world which was the creation and the domain of an inferior being."—Henry Hart Milman, *The History of Christianity*, vol. 1, p. 208.

4. In consequence how did they regard the law of God as set forth in the Old Testament?

They rejected it for the supposed "new law" of Christ.

NOTE.—"The God of the Jews, who created the world, gave the law, and rested upon the Sabbath, they called *Demiurgus*, or the Evil God, and placed him over against Christ, the Good God of the Christians, who redeemed the world, gave a new law, and introduced a spiritual, continual rest."—J. N. Andrews and L. R. Conradi, *History of the Sabbath*, 4th ed., p. 452.

5. How did Marcion, one of the Gnostic philosophers, show his contempt for the law and particularly the Sabbath? By openly despising it.

NOTE.—"Marcion for this reason fasted on the Sabbath. For, said he, since that day is the rest of the God of the Jews, who made the world and rested on the Sabbath day, we therefore instituted fasting on that day, that we may not seem to do anything in compliance with the rites of the God of the Jews."—Epiphanius, *Heresies*, 1, 3, sec. 42.

6. As it was necessary to have some special time for divine worship, what day, as a result of Gnostic influence, was substituted for the Sabbath?

Sunday, the first day of the week.

NOTE.—"Upon Sunday we all assemble, that being the first day in which God set Himself to work upon the dark void in order to make the world, and in which Jesus Christ our Saviour rose again from the dead; for the day before Saturday He was crucified, and the day after, which is Sunday, He appeared unto His apostles and disciples, and taught them what I have now proposed to your consideration."—Justin Martyr, *First Apology*, trans. by William Reeves, ch. 67, secs. 87-89, p. 127.

7. What really led the apostate church to fix upon Sunday as the Christians' rest day?

The fact that it was already an established holiday throughout the Roman world.

NOTE.—"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christian thought fit to keep the same day and the same name of it."—T. H. Morer, *Six Dialogues on the Lord's Day*, pages 22, 23.

8. How did some Christians relate themselves to the problem of Sabbath and Sunday?

They kept both days.

✕

NOTE.—“The observance of the Lord's day as the first day of the week was at first introduced as a separate institution. Both this and the Jewish Sabbath were kept for some time; then the Christian began to take precedence of the Jewish Sabbath; finally, the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.”—Lyman Coleman, *Ancient Christianity exemplified*, 1852 ed., page 527. 5-3 9 A.3

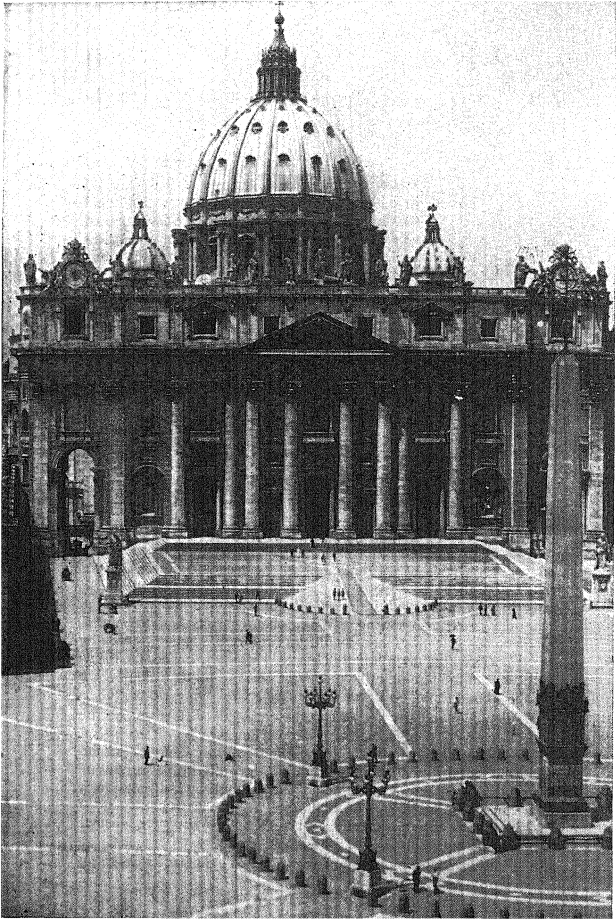
9. What important event began to turn the scales in favor of the exclusive observance of the first day of the week as the substitute for the true Sabbath?

The professed conversion of Constantine, and the promulgation by him of the first official Sunday edict, March 7, A. D. 321.

NOTE.—It reads as follows: “Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven. Given the seventh day of March, [March 7, A.D. 321], Crispus and Constantine [Constantine the Great] being consuls, each of them for the second time.”—*Corpus Juris Civillis God*, lib. 3, tit. 12, 3.

“All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish.”—*Code of Justinian*, b. 3, title 12, 3; trans. in *Ayer's Source Book for Ancient Church History*, item 59 (g).

“Tenacious adherence to the ancient god of light has left its trace,



even to our own time, on one of the most sacred and universal of Christian institutions. The retention of the old pagan name of '*dies Solis*,' or 'Sunday,' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects pagan and Christian alike, as the 'venerable day of the sun.' His decree, regulating its observance, has been justly called 'a new era in the history of the Lord's day.' It was his mode of harmonizing the discordant religions of the empire under one common institution."—Dean Arthur P. Stanley, *Lectures on the History of the Eastern Church*, Scribner's printing of 1884, page 184.

10. What profound effect had Constantine's Sunday decree upon the Christian observance of the day?

NOTE.—"The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required, by a special law, to be observed more sacredly than before."—John L. von Mosheim, *Institutes of Ecclesiastical History*, b. 2, cent. 4, pt. 2, ch. 4, sec. 5.

11. What other testimony does Eusebius, patriarch of Constantinople in the time of Constantine, bear to the church's acceptance of the emperor's decree?

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."—Eusebius, *Commentary on the Psalms*, in Migne, *Patrologia Graeca*, vol. 33, col. 1171.

12. What false ecclesiastical system did the apostle Paul declare would arise in the church?

"Let no man deceive you by any means: for that day shall not come, except there come a *falling away* first, and that man of sin be revealed, the *son of perdition*; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4.

*Second coming
of the Lord*

13. Speaking of this same antichristian power, what did

the prophet Daniel declare it would do when it had attained a position of dominance?

"He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall *think to change the times and the law* ["he shall plan to alter the sacred seasons and the law," Moffatt]." Daniel 7:25, R. V.

14. To what power do this and other parallel prophecies in Daniel and the Revelation undoubtedly refer?

The Roman Catholic Church. See Study, "Antichrist Unmasked," page 542.

NOTE.—Melancthon, the learned friend of Luther, was clear that these prophecies referred to Rome, for he wrote:

"He changeth the times and laws that any of the six work days commanded of God will make them unholy and idle days when he list, or of their own holy days abolished make work days again, or when they changed the Saturday into Sunday. . . . They have changed God's laws and turned them into their own traditions to be kept above God's precepts."—Quoted by George Joye, in *Exposition of Daniel the Prophet*, 1545, page 119.

15. At which church council did Rome begin to fulfill Daniel's prophecy?

The Council of Laodicea, in the fourth century.

NOTE.—Canon 29 reads: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—Charles Joseph Hefele, *A History of the Councils of the Church*, 1896, vol. 2, p. 316.

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."—William Prynne, *Dissertation on the Lord's Day*, 1633, pages 33-44.

16. What other Rome-inspired church councils in subsequent centuries passed decrees in favor of Sunday observance and condemning Sabbathkeeping?

Carthage (401); Orleans (511, 538); Auxerre (578); Macon (585); Chalons (644); Synods of Boniface (680-755); Synod of Frankfurt (794); Rome (826); Paris (829); etc.

17. Does the Roman Catholic Church admit substituting the first day of the week in place of the seventh?

Very definitely.

NOTE.—“Q. *Have you any other way of proving that the Church has power to institute festivals of precept?*”

“A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”—Stephen Keenan, *A Doctrinal Catechism*, page 174.

In *The Catholic Encyclopedia*, article “Commandments of God,” we read: “Ten precepts . . . embodying the revealed expression of the Creator’s will in relation to man’s whole duty to God and to his fellow creatures. . . . Christ resumed these Commandments in the double precept of charity—love of God and of the neighbor; He proclaimed them as binding under the New Law in Matthew 19 and in the Sermon on the Mount (Matthew 5). . . . The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord’s Day.”

“Q. *Which is the Sabbath day?*”

“A. Saturday is the Sabbath day.

“Q. *Why do we observe Sunday instead of Saturday?*”

“A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.—Peter Geiermann, *The Convert’s Catechism of Catholic Doctrine*, 1923 ed., page 50.

“What day was the Sabbath?”

“The seventh day, our Saturday.

“Do you keep the Sabbath?”

“No: we keep the Lord’s day.

“Which is that?”

"The first day: Sunday.

"Who changed it?

"The Catholic Church."—James Bellord, *A New Catechism of Christian Doctrine*, pages 86, 87.

"The Jews' Sabbath day was the Saturday; we Christians keep the Sunday holy. The Church, by the power our Lord gave her, changed the observance of the Saturday to the Sunday."—H. Canon Cafferata, *The Catechism Simply Explained*, page 89.

"Gasper del Fosso, archbishop of Rheggio . . . said, that the [Roman] Church had as much authority as the word of God; that the [Roman] Church hath changed the Sabbath, ordained by God, into Sunday."—Pietro Soave Polano, *History of the Council of Trent*, b. 6, p. 439.

"Q. Has the [Roman Catholic] Church a power to make any alterations in the commandments of God?

"A. . . . Instead of the seventh day, and other festivals appointed by the old law, the Church has prescribed the Sundays and holydays to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath."—Richard Challoner, *The Catholic Christian Instructed*, page 211.

"There is not a word in the Gospels about changing the day of worship from Saturday to Sunday. Up to the time of the establishment of the Church of Christ, the day of worship was Saturday which in Hebrew is Sabbath. The Christian day of worship is Sunday, not Saturday. We call Sunday the Sabbath sometimes, because that was the established name for the day of worship in the Old Testament. To change the day of worship was a momentous thing for the new church to do. Unless it was by the authority of God it would not and could not have been done. Yet, there is no special authorization for this change in Scripture. Those who affirm that the Bible is the sole rule of Faith, should leave off Sunday church-going and worship on the Sabbath, as the Jews do to this day, and as the Old Testament ordains.

"None but God could authorize the abolition of an ordination made by God Himself. It was God who commanded: 'Remember that thou keep holy the Sabbath day' (Exodus 20:8). The Church of Christ abolished Sabbath worship because she received authorization from Him who proclaimed the Ten Commandments. Christ said of His Church: 'He that heareth you, heareth Me' (Luke 10:16). That was a tremendous power for the Creator to delegate to a creature. But in giving the power Christ had also promised the dwelling of the Holy Ghost with His Church, which was to make it immune to error.

"Not only did the Church institute Sunday as the day of special

public worship, but she also abolished many other rites and ceremonies prescribed by the Old Testament.”—Martin J. Scott, S. J., *Christ's Own Church*, pages 44, 45.

18. Upon what basis does the Roman Church claim to have the power to substitute Sunday in place of the true Sabbath?

By putting tradition above the Scriptures in determining rules of doctrine.

NOTE.—“Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”—James Cardinal Gibbons, *Faith of Our Fathers*, 110th ed., revised and enlarged, page 89.

“Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.”—Joseph Faa di Bruno, *Catholic Belief*, page 45.

19. To what conclusion do church historians therefore come respecting the origin of Sunday observance?

That Sunday is a purely human ordinance.

NOTE.—“The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.”—Augustus Neander, *The History of the Christian Religion and Church*, trans. by Henry John Rose, page 186.

“Thus do we see upon what grounds the Lord's day stands; on custom first, and voluntary consecration of it to religious meetings: that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified

by Christian princes throughout their empires."—Peter Heylyn, *The History of the Sabbath*, pt. 2, ch. 3, sec. 12.

20. What taunt do Roman Catholics continue to cast at Protestants in respect of the observance of Sunday?

That Protestants are inconsistent in observing the Sunday rest which was ordained by the Church of Rome.

NOTE.—"Protestants often deride the authority of church tradition and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient church, which find no warrant in the Bible but rest on church tradition only! A striking instance of this is the following:

"The first positive command in the Decalogue is to 'remember the Sabbath day, to keep it holy,' and this precept was enforced by the Jews for thousands of years. But the Sabbath day, the observance of which God commanded, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, like the Seventh Day Baptists, ever keep that commandment now? None. Why is this? The Bible, which Protestants claim to obey exclusively, gives no authorization for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn."—John L. Stoddard, *Rebuilding a Lost Faith*, page 80.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—Mgr. Segur, *Plain Talk About the Protestantism of Today*, page 213.

21. Do Protestants admit that there is no Scriptural basis for the keeping of the first day of the week?

Numerous Protestant writers admit this. The following are typical examples:

NOTE.—"Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible,

but because the church, has enjoined it.”—Isaac Williams, *Plain Sermons on the Catechism*, vol. 1, pp. 334-336.

“The day called ‘Sabbath’ by both Jewish and Christian writers is not Sunday, but the day previous—that is, Saturday. There is no indication whatever that the apostles in any sense substituted the Christian Sunday for the Jewish Sabbath; no trace of any such transference is to be found in history. And there is nothing in Holy Scripture or in early Christian history to identify Sunday with the Sabbath, or to make the fourth commandment a mere precept for the observance of Sunday.”—Vernon Staley, *The Seasons, Fasts, and Festivals of the Christian Year*, page 54.

“The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first.”—Clovis G. Chappell, *Ten Rules for Living*, page 61.

“The Sabbath was founded on a specific divine command. We can plead no such command for the obligation to observe Sunday.”—R. W. Dale, *The Ten Commandments*, page 100.

22. What must all true Protestants do with doctrines founded on the authority of tradition as against the Bible?

They must reject them and take their stand on the Bible only.

NOTE.—“The Bible, I say, the Bible only, is the religion of Protestants!” [quoting William Chillingworth]. Nor is it of any account in the estimation of the genuine Protestant how *early* a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the Inspired Word? Was it taught by the Lord Jesus Christ, and His apostles? . . . If it is not found in the Sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.”—John Dowling, *The History of Romanism*, b. 2, ch. 1, sec. 3.

23. How urgent is the call to walk in the light of God’s truth?

“Walk while ye have the light, lest darkness come upon you.” John 12:35.

Truth Triumphs in the Darkness

1. WHAT commission did Jesus give to His disciples just before His ascension?

"He said unto them, Go ye into *all the world*, and preach the gospel *to every creature*." Mark 16:15.

2. By what seeming calamity was the dissemination of the gospel hastened?

"At that time there was a *great persecution* against the church which was at Jerusalem. . . . Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1-4.

3. How widespread were the evangelizing activities of these early gospel preachers?

NOTE.—"Previous to the destruction of Jerusalem in A.D. 70 by the Roman army, at which time the apostles were dispersed, the gospel had gone to Samaria, Ethiopia, Syria, Asia Minor, Greece, Italy, and India. The religion of Christ was enriched in all utterance. As a bright and shining light, it evangelized Zoroastrians, Buddhists, Greek philosophers, and Confucianists, laying strong foundations for the future."—B. G. Wilkinson, *Truth Triumphant*, page 21.

4. How early did Christian teachers arrive in the British Isles?

Before the close of the first century.

NOTE.—"That the light of Christianity dawned upon these islands in the course of the first century is a matter of historical certainty."—Richard Hart, *Ecclesiastical Records*, page vii.

5. What church fathers testify to the early evangelization of Britain?

Tertullian and Origen among others.

NOTE.—“Upon whom else have the universal nations believed, but upon the Christ who is already come? For whom have the nations believed; . . . as, for instance, by this time, the varied races of the Gaetulians, and manifold confines of the Moors, all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons—inaccessible to the Romans, but subjugated to Christ?”—Tertullian, *An Answer to the Jews*, ch. 7, in *The Ante-Nicene Fathers*, vol. 3, pp. 157, 158.

“The divine goodness of our Lord and Saviour is equally diffused among the Britons, the Africans, and other nations of the world.”—Origen, *Psalm 149*.

6. Who stands out as one of the founders of true Celtic Christianity?

Patrick.

NOTE.—“Going into Ireland with a few coadjutors, about 432, he [Patrick] labored for many years with wonderful zeal and success, evangelized more or less thoroughly the whole of Ireland, and left a reputation for sanctity of life and spiritual power that entitles him to be considered one of the greatest of missionaries.”—Albert Henry Newman, *A Manual of Church History*, vol. 1, p. 412.

7. Was Patrick sent as a Roman Catholic missionary to convert Ireland, as is so commonly believed?

On the contrary, Patrick was not a Roman Catholic at all.

NOTE.—“There is strong evidence that Patrick had no Roman commission in Ireland.”—William Cathcart, *The Ancient British and Irish Churches*, page 85.

“Later Roman Catholic writers have sought to make it appear that he received a commission from the pope to evangelize the Irish. His own writings make no mention of such commission, and it is highly improbable that he consulted the pope with reference to his great life-work.”—Albert Henry Newman, *A Manual of Church History*, vol. 1, p. 412.

“Centuries were to pass before the papacy discovered that his merits were too firmly established to be overlooked. It labored to gather Patrick into its fold by inventing all kinds of history and fables to

make him a papal hero. It surrounded with a halo of glory a certain Palladius, apparently sent by Rome to Ireland in the midst of Patrick's success. He also has been called Patrick."—B. G. Wilkinson, *Truth Triumphant*, page 93.

8. Who founded Celtic Christianity in Scotland?

Columba, who established the famous missionary college on the island of Iona, which was "a lighthouse of truth in Europe for centuries."

9. On what authority alone did these early Christian leaders base their doctrinal beliefs?

The Bible.

NOTE.—"Patrick preached the Bible. He appealed to it as the sole authority for founding the Irish Church. He gave credit to no other worldly authority; he recited no creed. . . . The training centers he founded, which later grew into colleges and large universities, were all Bible schools. Famous students of these schools—Columba, who brought Scotland to Christ, Aidan, who won pagan England to the gospel, and Columbanus with his successors, who brought Christianity to Germany, France, Switzerland, and Italy—took the Bible as their only authority, and founded renowned Bible training centers for the Christian believers."—B. G. Wilkinson, *Truth Triumphant*, page 83.

10. Which day did the early Irish Church observe as the Sabbath?

The seventh-day Sabbath.

NOTE.—"It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday the Jewish Sabbath, as a day of rest from labor. . . . They obeyed the fourth commandment literally upon the seventh day of the week."—James C. Moffatt, *History of the Catholic Church in Scotland*, page 140.

In some parts of Ireland, this practice continued well on into the twelfth century, until the Church of Rome finally succeeded in forcing upon the Irish Church the observance of Sunday.

11. Which day was observed as Sabbath in the Celtic Church of Scotland?

The seventh-day Sabbath.

NOTE.—“They worked on Sunday, but kept Saturday in a Sab-batical manner.”—Andrew Lang, *A History of Scotland*, vol. 1, p. 96.

The historian Skene, in commenting on the work of Queen Margaret, reveals the prominence of the Sabbath question as follows:

“Her next point was that they did not duly reverence the Lord’s day, but in this latter instance they seemed to have followed a custom of which we find traces in the early monastic Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labors, and on Sunday on the Lord’s day, they celebrated the resurrection.”—William F. Skene, *Celtic Scotland*, vol. 2, p. 349.

“In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed Saturday instead of Sunday as the day of rest.”—T. Radcliffe Barnett, *Margaret of Scotland; Queen and Saint*, page 97.

12. What testimony did Columba of Iona bear to the Sabbath on the day he died?

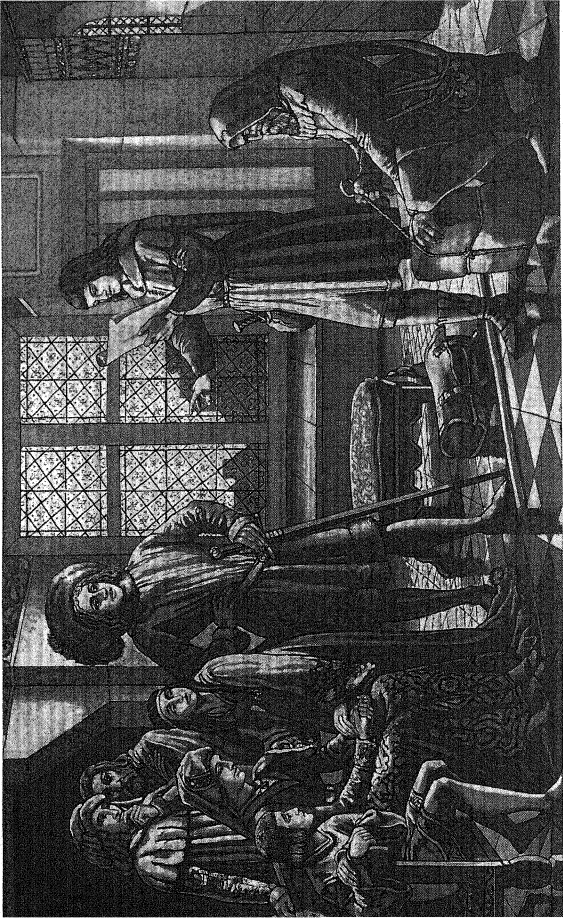
“Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Diermit: ‘This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors.’”—Alban Butler, *Lives of the Saints*, vol. 6, p. 139.

13. Is there evidence that the early church in Wales kept the seventh-day Sabbath?

“There is much evidence that the Sabbath prevailed in Wales universally until A. D. 1115, when the first Roman bishop was seated at St. David’s. The old Welsh Sabbath-keeping churches did not even then altogether bow the knee to Rome.”—A. H. Lewis, *Seventh Day Baptists in Europe and America*, vol. 1, p. 29.

14. What influence did Celtic Christianity have upon the Continent?

“There was a continual stream of missionaries from the



During the persecutions of the Dark Ages, Waldensian merchants went from home to home not only selling merchandise, but also teaching the truths of God's word and leaving Scripture portions with the people.

churches of Ireland and Scotland flowing toward the continental church, of which we have ample evidence in the numerous Gaelic MSS. belonging to these churches found in continental monasteries."—Thomas Maclauchlan, *Early Scottish Church*, page 336.

15. Who stands out above all others in the early evangelizing of the Continent?

Columbanus, whose untiring ministry made an indelible impression upon the Franks, Germans, Suevi, Swabians, Swiss, and Lombards.

16. What reasons have we for believing that, in spite of persecution, the observance of the true Sabbath continued in Europe even through the Dark Ages?

a. The frequent utterances of the church councils against the observance of the seventh day as the Sabbath.

b. Letters drawing attention to and condemning Sabbath-keeping.

c. Inquisition records naming Sabbathkeeping sects such as the Passagians, Petrobrusians, Henricians, the Insabbatati, etc.

17. What group is especially prominent in preserving the original apostolic faith through the ages of oppression and ecclesiastical domination?

"To the Waldenses was given the task of passing the light on to the Protestants of modern times and of penetrating the darkness of the world with the glory of true Bible doctrine. Through the Dark Ages the Waldensian heroes kept the faith which they had received from their fathers, even from the days of the apostles."—B. G. Wilkinson, *Truth Triumphant*, pages 214, 215.

18. Did the Waldenses continue to keep holy the true Sabbath?

"They [the Waldenses] kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God."—William Jones, *The History of the Christian Church*, vol. 2, ch. 5, sec. 4.

19. What did the leaders of the Reformation admit regarding the observance of the first day of the week?

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments."—*Augsburg Confession*, article 28.

20. In spite of this declaration, how did the Reformers erroneously associate the true Sabbath with the ceremonial laws of Moses?

"The Scripture allows that we are not bound to keep the Sabbath; for it teaches that the ceremonies of the law of Moses are not necessary after the revelation of the gospel."—*Augsburg Confession*, article 28.

21. What conclusion therefore can be drawn as to the continuous observance of the seventh-day Sabbath as originally given by the Creator to man?

"In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath."—E. G. White, *The Great Controversy Between Christ and Satan*, page 61.

The Bible Sabbath Recovered

1. ALTHOUGH Rome succeeded in enforcing Sunday observance throughout the countries under her jurisdiction, where was a knowledge of the true Sabbath preserved?

In certain sections of Europe (as shown in the previous study) and in parts of Asia and Africa.

NOTE.—In Abyssinia the Sabbath was observed from apostolic times down to the seventeenth century. The Nestorians, Maronites, Jacobites, and Armenians, as well as other Asiatic Christians, continued to observe the seventh-day Sabbath for varying periods until as late as the eighteenth century.

2. Was Sabbathkeeping quite general in the Church of the East?

Yes.

NOTE.—“Mingana proves that as early as A.D. 225 there existed large bishoprics or conferences of the Church of the East stretching from Palestine to, and surrounding, India. In 370 Abyssinian Christianity (a Sabbathkeeping church) was so popular that its famous director, Musaeus, traveled extensively in the East promoting the church in Arabia, Persia, India, and China. In 410 Isaac, supreme director of the Church of the East, held a world council,—stimulated, some think, by the trip of Musaeus,—attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day, as can be seen by the famous testimonies of Socrates and Sozomen, Roman Catholic historians (*ca.* A.D. 450), that all the churches throughout the world sanctified Saturday except Rome and Alexandria, which two alone exalted Sunday. A century later (*ca.* A.D. 540) Cosmas, the celebrated world traveler, a member of the great Church of the East, testified to the multiplied number of churches of his faith he had seen in India and Central Asia and to those he had learned about in Scythia and China. . . . The doctrines of all these Sabbathkeeping bodies throughout the centuries were compara-

tively pure, and the lives of their members were simple and holy. They were free from the un-Scriptural ceremonies which arose from the following of tradition. They received the Old Testament, and the whole Bible was their authority."—B. G. Wilkinson, *Truth Triumphant*, pages 308, 309, footnote 27.

3. Is there historical evidence that the seventh day was kept by the Abyssinians?

Considerable.

NOTE.—"Sabbathkeeping among the Abyssinians is especially worthy of notice. Of them the historian Gibbon fittingly remarks, 'Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten.' When in the sixteenth century Europe again came into contact with the Abyssinians, the seventh day was found to be their weekly rest day; Sunday was only an assembly day. Sorely pressed by Mohammedanism, they made the same mistake which was made by the St. Thomas Christians of India in that they appealed for help in 1534 to the Portuguese, the greatest naval power of Europe in that day. The following argument was presented to Portugal by the Abyssinian ambassador when asked why Ethiopia sanctified the seventh day: 'On the Sabbath day, because God, after he had finished the Creation of the World, rested thereon; Which Day, as God would have it called the Holy of Holies, so the not celebrating thereof with great honor and devotion, seems to be plainly contrary to God's Will and Precept, who will suffer Heaven and Earth to pass away sooner than his Word; and that especially, since Christ came not to dissolve the Law, but to fulfill it. It is not therefore in imitation of the Jews, but in obedience to Christ and his holy Apostles, that we observe that Day. . . . We do observe the Lord's day after the manner of all other Christians, in memory of Christ's Resurrection.'"—B. G. Wilkinson, *Truth Triumphant*, pages 298, 299.

4. What was the Jacobite Church, and did it keep the Sabbath?

The Jacobites constitute a large sector of the Eastern Church, its members being found in Syria, Mesopotamia, and neighboring regions. In the early centuries it is definitely known that they kept the seventh day holy.

NOTE.—One historian, having visited them in the beginning of the seventeenth century, writes: "They keepe Saturday holy, nor es-

teeme Saturday Fast lawfull but on Easter Even. They have Solemne Service on Saturdays.”—Samuel Purchas, *His Pilgrimes*, vol. 8, p. 73.

Another authority, in the eighteenth century, states that the Jacobites gathered each Sabbath in their temples. The later editor of this history, J. Nicholai, adds this footnote: “Our author states that the Jacobites assembled on the Sabbath day, before the Dommical day, in the temple, and kept that day, as do also the Abyssinians as we have seen from the confession of their faith by the Ethiopia king Claudius. . . . From this it appears that the Jacobites have kept the Sabbath as well as the Dommical day, and still continue to keep it.”—Josephus Abudacnus, *Historia Jacobitarum*, pages 118, 119.

5. What record do we have of the Armenians?

That they also kept the true Sabbath.

NOTE.—“The Armenians in Hindustan . . . have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day.”—Claudius Buchanan, *Christian Researches in Asia*, London, 1812, page 266.

6. What was a notable characteristic of the St. Thomas Christians of India?

The keeping of the seventh day as the Sabbath.

NOTE.—Thomas Yeates, a historian of the Orient, shows that the St. Thomas Christians kept Saturday, which “amongst them is a festival day agreeable to the ancient practice of the Church.”—*East Indian Church History*, page 72.

7. When was a knowledge of the true Sabbath implanted among the Christian Colonies of America?

About the middle of the seventeenth century.

NOTE.—“Stephen Mumford came over from London in 1664, and brought the opinion with him that the whole of the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable; and that it was the antichristian power which thought to change times and laws that changed the Sabbath from the seventh to the first day of the week.”—Isaac Backus, *Church History of New England From 1783 to 1796*, vol. 2, sec. 10.

8. Was it recognized in these Colonies that Sundaykeeping has no Scriptural basis?

As a result of Stephen Mumford's work Sabbatarian churches were organized in Rhode Island, and the report was sent to England that the Rhode Island colony did not keep the Sabbath—meaning Sunday. Roger Williams, the colony's leader, wrote to friends in England denying the report, but emphasizing the fact that there is no Scripture "abolishing the seventh day," and adding, "You know yourselves do not keep the Sabbath, that is the seventh day."

9. Which commandment draws special attention to the worship of the Creator?

The fourth. "Remember the Sabbath day, to keep it holy. . . . For *in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*" Exodus 20:8-11.

10. How is the last-day Sabbathkeeping remnant who respond to this call described?

"Here is the patience of the saints: here are they that *keep the commandments of God*, and the faith of Jesus." Revelation 14:12.

11. Has the observance of the true Sabbath spread throughout the earth in confirmation of the prophecy?

Indeed it has, for the scattered groups of Sabbathkeeping Christians of the eighteenth and early nineteenth centuries had grown by the beginning of the twentieth century to more than one hundred thousand, and since then at a vastly accelerated rate, until today there are more than half a million Sabbathkeepers throughout the world remembering the Creator on the day of His appointing, and receiving the

spiritual blessings which God promised in its hallowed hours.

12. To what end will the false religious systems which have marred God's law come?

"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image*, and receive his mark in his forehead, or in his hand, *the same shall drink of the wine of the wrath of God*, which is poured out without mixture into the cup of His indignation." Verses 8-10.

13. On the other hand, what will be the portion of those who respond to God's last call to faith and obedience?

"*If thou turn away thy foot from the Sabbath*, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: *then shalt thou delight thyself in the Lord*; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

Dragon - Satan

Beast - antichrist - the Pope

Image of the beast - apostate Protestant churches



How to Observe the Sabbath

1. How are the first six days of the week to be occupied?

"Six days shalt thou *labor*, and do *all thy work*." Exodus 20:9.

2. How is the seventh day to be distinguished from the six working days?

"Six days shall work be done: but the seventh day is the Sabbath of *rest*, an *holy convocation*; ye shall *do no work therein*." Leviticus 23:3.

3. Should the Sabbath be strictly observed even under pressure of work?

"Six days thou shalt work, but on the seventh day thou shalt rest: in *eating time* and in *harvest thou shalt rest*." Exodus 34:21.

4. Besides work on the land what other activities are to cease on the Sabbath?

"Tomorrow is the rest of the holy Sabbath unto the Lord: *bake* that which ye will bake today, and *seethe* that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exodus 16:23. "If the people of the land bring ware or any victuals on the Sabbath day to sell, . . . we would *not buy it* of them on the Sabbath." Nehemiah 10:31.

5. On whom is the obligation to observe the Sabbath rest enjoined?

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, *thou*, nor thy *son*, nor thy *daughter*, thy *manservant*, nor thy *maidservant*, nor thy *cattle*, nor thy *stranger* that is within thy gates." Exodus 20:10.

6. When do the Sabbath hours begin and end?

"From *even unto even*, shall ye celebrate your Sabbath." Leviticus 23:32.

7. Where does this division of the days originate?

"God called the light Day, and the darkness He called Night. And *the evening and the morning* were the first day." Genesis 1:5. See also verses 8, 13, 19, 23, 31.

8. In what reverence are the Sabbath hours to be held?

"Remember the Sabbath day, to *keep it holy*." Exodus 20:8. "They shall *hallow My Sabbaths*." Ezekiel 44:24. "Keep the Sabbath day to *sanctify* it, as the Lord thy God hath commanded thee." Deuteronomy 5:12.

NOTE.—"Breaking the fourth commandment is not like breaking some of the other commandments. One man may kill another in a fit of anger; he may rashly take the name of God in vain; or he may suddenly be overcome by a great passion. But not so with failure to keep the fourth commandment. Sabbathbreaking does not have the excuse of sudden passion or of inordinate desire. It is not like a great sin or a destructive habit. It is rather a symptom of spiritual decline, of departure from God, of estrangement from the promise, of a sickly Christian experience. . . . It signalizes a departure from spiritual life and holy living, and presages the separation of the soul from God. Sabbathkeeping is a spiritual barometer, a sign of sanctification, a gauge of our friendship and fellowship with God."—M. L. Andreasen, *The Sabbath*, pages 26, 27.

9. How was the Sabbath employed in Israel?

"The seventh day is the Sabbath of rest, an *holy convocation*." Leviticus 23:3.

10. What example did Jesus set of proper Sabbath observance?

"He came to Nazareth, where He had been brought up: and, as His custom was, *He went into the synagogue* on the Sabbath day." Luke 4:16.

NOTE.—"It is of vast importance that the public worship of God should be maintained; and it is our duty to assist in maintaining it, to show by our example that we love it, and to win others also to love it."—Albert Barnes, *Notes*, comment on Luke 4:16.

11. How is the church of the last days exhorted?

"*Not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

12. What record is kept in the books of heaven?

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a *book of remembrance* was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16.

13. Besides worship, what other occupations are perfectly proper on the Sabbath day?

"*It is lawful to do well* on the Sabbath days." Matthew 12:12.

14. What typical good works did Jesus do on the Sabbath?

"It was the Sabbath day when Jesus made the clay, and *opened his eyes*." John 9:14. "Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was *restored whole*, like as the other." Matthew 12:13.

15. In order that the Sabbath may be a day of physical

rest and spiritual blessing for all, what preparation is necessary on the previous day?

"It shall come to pass, that on the sixth day they shall *prepare* that which they bring in." "Tomorrow is the rest of the holy Sabbath unto the Lord." Exodus 16:5, 23.

NOTE.—"The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. . . . Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless ones, and make them careful to do their own work on the six working days."—E. G. White, *Patriarchs and Prophets*, page 296.

16. What special name is, therefore, given to the sixth day of the week?

"Now when the even was come, because it was *the preparation*, that is, *the day before the Sabbath*, Joseph of Arimathea . . . went in boldly unto Pilate, and craved the body of Jesus." Mark 15:42, 43. "That day was *the preparation*, and the Sabbath drew on." Luke 23:54.

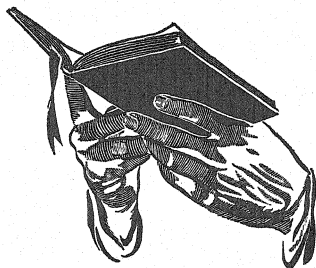
17. While God indicated specifically how the Sabbath should be kept, for whose benefit was the day intended?

"He said unto them, *The Sabbath was made for man*, and not man for the Sabbath." Mark 2:27.

18. If we observe it as God intended, what joy shall we find in its sacred hours?

"This is the day which the Lord hath made; we will *re-joice* and *be glad* in it." Psalm 118:24.

PART
EIGHT



WHAT THE BIBLE
TEACHES ABOUT...

Our Duty to Man

God's Appeal to Youth

The Sanctity of Life

Modern Morals and the Moral Law

The Rights of Man

The Power of the Tongue

Deceitful Riches



God's Appeal to Youth

1. WHAT blessings should children receive from their parents?

a. Provision for material needs. "What man is there of you, whom if his son ask bread, will he give him a stone? . . . Ye . . . know how to give *good gifts* unto your children." Matthew 7:9-11.

b. Instruction and spiritual guidance. "Hear, ye children, the *instruction* of a father, and attend to know understanding." Proverbs 4:1. "The father to the children shall *make known Thy truth*." Isaiah 38:19.

2. For these benefits and blessings what do children owe their parents?

"*Honor* thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12. "Ye shall *fear* every man his mother, and his father." Leviticus 19:3.

NOTE.—"This commandment is set first in our duties to our neighbor, in order to show that the well-being of the family is the foundation on which the well-being of every other human association depends, whether that association is the church, the school, the college, the guild, the trades union, the corporation, the nation, or the League of Nations: one and all depend on the family life for their well-being. Destroy the family and sooner or later you destroy all these."—R. H. Charles, *The Decalogue*, page 173.

3. From whence should their respect and obedience spring?

"My son, give Me *thine heart*, and let thine eyes observe

My ways." Proverbs 23:26. "My son, forget not My law; but let *thine heart* keep My commandments." Proverbs 3:1.

4. When should parents receive special respect from their children?

"Hearken unto thy father that begat thee, and despise not thy mother when she is *old*." Proverbs 23:22.

5. How did Jesus call attention to this commandment?

"Thou knowest the *commandments*, . . . Honor thy father and mother." Mark 10:19.

6. Where else is emphasized the continued obligation of the fifth commandment?

"Children, *obey your parents*, in all things: for this is well-pleasing unto the Lord." Colossians 3:20. "Children, *obey your parents in the Lord*: for this is right." Ephesians 6:1.

7. What special feature did Paul note concerning this commandment?

"Which is the first commandment *with promise*." Verse 2.

8. In what way did God promise to reward obedient children?

a. Life and health. "My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are *life* unto those that find them, and *health* to all their flesh." Proverbs 4:20-22. "For *length of days*, and *long life*, and *peace*, shall they add to thee." Proverbs 3:2.

b. Favor with God and man. "So shalt thou find *favor* and good understanding in the sight of God and man." Verse 4.

9. How is the life of a loving parent enriched by a devoted child?

"The father of the righteous shall *greatly rejoice*: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be *glad*, and she that bare thee shall *rejoice*." Proverbs 23:24, 25.

10. On the other hand, what does the foolish son bring to his parents?

"A foolish son is a *grief* to his father, and *bitterness* to her that bare him." Proverbs 17:25. "Whoso keepeth the law is a wise son: but he that is a companion of riotous men *shame*th his father." Proverbs 28:7.

11. What example of parental guidance did Abraham set?

"I know him, that he will *command his children* and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Genesis 18:19.

12. How did Isaac in turn manifest his filial devotion?

"Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they *went both of them together*." Genesis 22:8. "They came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and *laid him on the altar* upon the wood." Verse 9.

13. How did Jesus show His respect for His parents?

"He went down with them, and came to Nazareth, and was *subject unto them*." Luke 2:51.

14. What example of love for His mother did Jesus give on the cross?

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, *Behold thy mother!* And from that hour that disciple took her unto his own home." John 19:26, 27.

15. Because of the neglect of this commandment what tragic situation will arise in the last days?

"Now the brother shall betray the brother to death, and the father the son; and children shall *rise up against their parents*, and shall cause them to be put to death." Mark 13:12. "In the last days perilous times shall come. For men shall be . . . *disobedient to parents.*" 2 Timothy 3:1, 2.

NOTE.—"Perhaps no sign of the present time is more sad than the prevalence of disobedience on the part of children to parents during the days of childhood, and lack of reverence and respect when once the restraints of home have been left behind."—G. Campbell Morgan, *The Ten Commandments*, page 62.

16. What blessed reconciliations will be brought about in preparation for the eternal kingdom?

"He shall turn the *heart of the fathers to the children*, and the *heart of the children to their fathers.*" Malachi 4:6. "To *make ready a people prepared for the Lord.*" Luke 1:17.

The Sanctity of Life

1. WHAT solemn injunction is contained in the sixth commandment?

"Thou shalt not *kill*." Exodus 20:13.

2. Does this commandment prohibit the killing of any living thing?

"Every moving thing that liveth shall be *meat* for you; even as the green herb have I given you all things." Genesis 9:3. See also Deuteronomy 12:21.

3. What, then, is its primary meaning?

"Thou shalt do no *murder*." Matthew 19:18.

4. Why is murder so heinous an offense in the sight of God?

"For in the *image of God* made He man." Genesis 9:6.

5. Who was the first murderer?

"Ye are of your father the *devil*. . . . He was a *murderer* from the beginning." John 8:44.

6. What are some of the motives for murder?

Jealousy, Genesis 4:3-8. Ambition, Judges 9:1-6. Revenge, 2 Samuel 3:27. Lust, 2 Samuel 12:9.

7. How are those who shed innocent blood regarded by God?

"These six things doth the Lord *hate*: yea, seven are an

abomination unto Him: . . . hands that shed innocent blood." Proverbs 6:16, 17.

8. How did Jesus extend the scope of the sixth commandment?

"Ye have heard that it was said by them of old time, Thou shalt not kill; . . . but I say unto you, That whosoever is *angry* with his brother without a cause shall be in danger of the judgment." Matthew 5:21, 22.

9. How many activities of life does this commandment govern?

Every action and habit.

NOTE.—"Not only is it wrong for us to kill ourselves directly by a gun or by poison; it is also wrong to kill ourselves by degrees, by some form of dissipation. The man who digs his grave with his teeth is guilty before God and his fellows. To indulge in any pleasure at the price of premature death is wrong, however innocent that pleasure may seem."—Clovis G. Chappell, *Ten Rules for Living*, page 89.

10. What tyrannical abuses of power and social authority likewise constitute breaches of the sixth commandment?

a. Exploitation of the poor. "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get *dishonest gain*." Ezekiel 22:27.

b. Perversion of justice. "They gather themselves together against the soul of the righteous, and *condemn the innocent blood*." Psalm 94:21.

NOTE.—"There are other forms of murder in these latter days, which are peculiarly the product of the age, and which are hardly ever named murder, because it is difficult sometimes to detect the hand that strikes the deadly blow. The oppression of masses of people in the hunt for wealth is murder, though our laws are so feeble that they are unable to detect the wrongdoers and punish them." "The death of the little child in the overcrowded hells of the slums is murder by the man who gathers his wealth from the rack-rented houses, without a

care for those who perish that he may gain.”—G. Campbell Morgan, *The Ten Commandments*, page 72.

c. Despotism. “If ye will not make known unto me the dream, with the interpretation thereof, *ye shall be cut in pieces*, and your houses shall be made a dunghill.” Daniel 2:5. “Then Herod . . . sent forth, and *slew all the children* that were in Bethlehem, and in all the coasts thereof, from two years old and under.” Matthew 2:16.

d. Religious pogroms. “The letters were sent by posts into all the king’s p^rovinces, to destroy, to kill, and to *cause to perish, all Jews*, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil *of them for a prey*.” Esther 3:13. “Then shall they deliver you up to be afflicted, and *shall kill you*: and ye shall be hated of all nations for My name’s sake.” Matthew 24:9.

e. Wars and revolutions. “From whence come *wars* and *fightings* among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war.” James 4:1, 2.

11. When does Jesus promise that all iniquity shall be punished and all wrongs righted?

“Be patient therefore, brethren, unto *the coming of the Lord*. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. . . . Be ye also patient; stablish your hearts: for *the coming of the Lord* draweth nigh.” James 5:7, 8.

12. What will be the ultimate fate of all murderers?

“Murderers . . . shall have their part in the *lake which burneth with fire and brimstone*: which is the second death.” Revelation 21:8. See also Galatians 5:21.

Modern Morals and the Moral Law

1. WHAT sacred emotion has God placed in the human heart?

"Therefore shall a man leave his father and his mother, and shall *cleave unto his wife*: and they shall be one flesh." Genesis 2:24.

2. By what is the divinely instituted family life safeguarded?

"Thou shalt *not commit adultery*." Exodus 20:14.

NOTE.—"The command is a simple, unqualified, irrevocable negative, 'Thou shalt not!' No argument is used, no reason given, because none is required. The sin is of so destructive and damning a nature that it is in itself sufficient cause for the stern forbidding. . . . A sevenfold vice is this sin of unchaste conduct, being sin against the individual, the family, society, the nation, the race, the universe, and God."—G. Campbell Morgan, *The Ten Commandments*, page 78.

3. What are some of the contributing causes of immorality?

"Behold, this was the iniquity of thy sister Sodom, *pride, fullness of bread, and abundance of idleness* was in her and in her daughters." Ezekiel 16:49.

NOTE.—"If then you yearn for this inestimable blessedness [of purity of life], . . . take these last counsels. You must flee from idleness; for idleness lays you open to every assault of the devil. . . . You must flee youthful lusts, and avoiding all overindulgence to softness, must sternly keep your body in temperance, soberness, and chastity."—F. W. Farrar, *The Voice From Sinai*, pages 248, 249.

4. What law inexorably operates in the life of man?

"Be not deceived; God is not mocked: for whatsoever a man *soweth*, that shall he also *reap*. For he that soweth to his flesh shall of the flesh reap corruption." Galatians 6:7, 8.

5. What are some of the consequences of adultery?

a. Moral corruption. "Whoso committeth adultery with a woman lacketh understanding: he that doeth it *destroyeth his own soul*." Proverbs 6:32.

b. Shame and reproach. "A wound and *dishonor* shall he get; and his *reproach* shall not be wiped away." Verse 33.

c. Penury. "By means of a whorish woman a man is brought to a *piece of bread*: and the adulteress will hunt for the precious life." Verse 26.

6. How perverted does the adulterer finally become?

"Wherein they *think it strange* that ye run not with them to the same excess of riot, speaking evil of you." 1 Peter 4:4.

7. What attitude did Jesus take toward the seventh commandment?

"I say unto you, That whosoever *looketh on a woman to lust* after her hath committed adultery with her already in his heart." Matthew 5:28.

NOTE.—"This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed."—E. G. White, *Patriarchs and Prophets*, page 308.

8. Why are sins against the body particularly heinous in the child of God?

"Know ye not that *your bodies are the members of Christ*?

shall I then take the members of Christ, and make them the members of an harlot? God forbid." 1 Corinthians 6:15.
"How then can I do this great wickedness, and sin against God?" Genesis 39:9.

9. What obligations do we owe the Lord who bought us?

"Ye are bought with a price: therefore *glorify God in your body*, and in your spirit, which are God's." 1 Corinthians 6:20.

10. What life only is becoming of saints?

"God hath not called us unto uncleanness, but unto *holiness*." 1 Thessalonians 4:7.

11. What occasion do sexual sins on the part of believers give to the unbelieving world?

"By this deed thou hast given great occasion to the enemies of the Lord to *blaspheme*." 2 Samuel 12:14.

12. From what, therefore, did Peter urge believers to abstain?

"Dearly beloved, I beseech you as strangers and pilgrims, *abstain from fleshly lusts*, which war against the soul." 1 Peter 2:11.

13. What steps are they to take to curb sensual desires in their lives?

"*Mortify* therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Colossians 3:5.

14. How complete a control over the thoughts is possible through Christ?

"Bringing into captivity *every thought* to the obedience of Christ." 2 Corinthians 10:5.

15. What sins does Paul list among the most conspicuous in the last days?

"This know also, that in the last days perilous times shall come. For men shall be . . . without *natural affection*, . . . *incontinent*." 2 Timothy 3:1-3.

16. When will adulterers be finally judged?

"But the fearful, and unbelieving, and the abominable, and murderers, and *whoremongers*, and sorcerers, and idolaters, and all liars, shall have their part in *the lake which burneth with fire and brimstone*: which is the second death." Revelation 21:8.

17. From what will they be excluded?

"This ye know, that *no whoremonger, nor unclean person*, nor covetous man, who is an idolater, hath *any inheritance in the kingdom* of Christ and of God." Ephesians 5:5.

18. Who only will be permitted to see God?

"Blessed are the *pure in heart*: for they shall see God." Matthew 5:8.

The Rights of Man

1. How many were intended to have a share in the natural wealth of the world?

"Moreover the profit of the earth is *for all*." Ecclesiastes 5:9.

2. By what commandment did God safeguard the rights of the individual?

"Thou shalt not *steal*." Exodus 20:15. "Ye shall not *steal*, neither *deal falsely*." Leviticus 19:11.

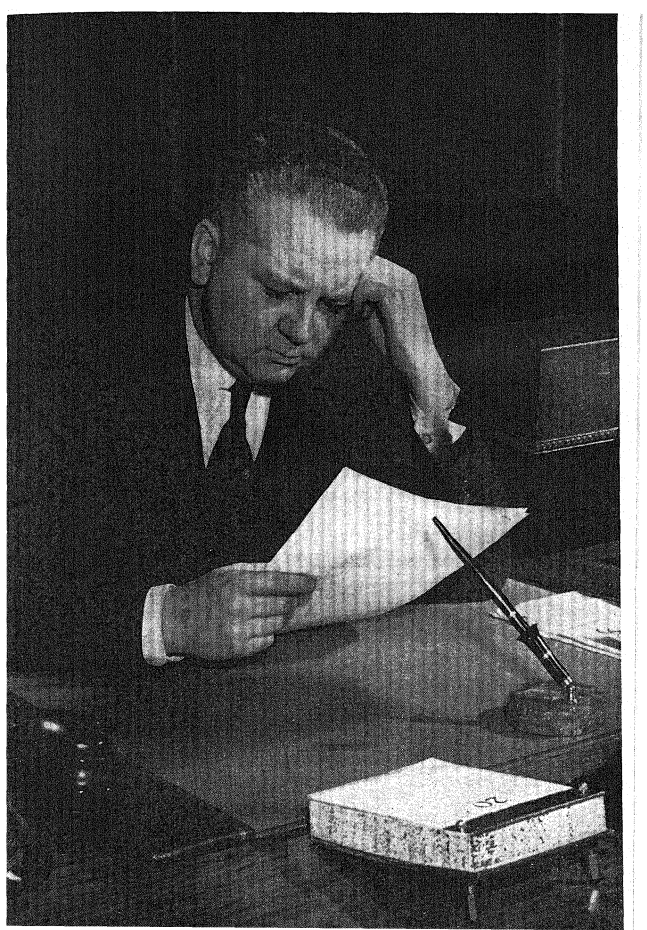
NOTE.—"This commandment, . . . like the others, gives us abundant room for searching self-examination. In its demand for a scrupulous and an inflexible honesty towards man it includes the necessity of a scrupulous and inflexible honesty towards God. It forbids every form of theft and dishonesty; it forbids extravagance and debt; it forbids betting and gambling; it forbids overreaching and chicanery; it forbids niggardliness and oppression; it forbids idleness and prodigality; it forbids the mean idolatry of mammon worship; it forbids all grasping acquisition and greedy ownership."—F. W. Farrar, *The Voice From Sinai*, page 277.

3. Through sin, what common violations of the commandment have arisen?

a. Exploitation. "Some *remove the landmarks*; they violently *take away flocks*, and feed thereof. They drive away the ass of the fatherless, they take the widow's ox for a pledge. They *turn the needy out of the way*." Job 24:2-4.

b. Extortion. "Thou hast taken *usury* and increase, and thou hast *greedily gained* of thy neighbors by extortion, and hast forgotten Me, saith the Lord God." Ezekiel 22:12.

c. Withholding due reward. "Woe unto him that build-



eth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service *without wages*, and *giveth him not for his work.*" Jeremiah 22:13.

d. Dishonest measure. "Hear this, O ye that swallow up the needy, . . . making the *ephah small*, and the *shekel great*, and *falsifying the balances.*" Amos 8:4, 5. "*Divers weights*, and *divers measures*, both of them are alike abomination to the Lord." Proverbs 20:10.

4. What common offense does God regard as comparable with stealing?

"The wicked *borroweth*, and *payeth not again.*" Psalm 37:21.

5. What is God's attitude to all forms of dishonesty?

"All that do such things, and all that do unrighteously, are an *abomination* unto the Lord thy God." Deuteronomy 25:16.

6. In what conversation did Jesus recognize the perpetual obligation of the eighth commandment?

"If thou wilt enter into life, *keep the commandments.* He [the rich young ruler] saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal." Matthew 19:17, 18.

7. What example should the Christian set unbelievers?

"Having your conversation *honest* among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:12. "Providing for *honest things*, not only in the sight of the Lord, but also in the sight of men." 2 Corinthians 8:21. "Not purloining, but *showing*

all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Titus 2:10.

8. What did Paul suggest as the best antidote for dishonesty?

"Let him that stole steal no more: but rather *let him labor*, working with his hands the thing which is good, that he may have to give to him that needeth." Ephesians 4:28.

9. In what other way, apart from the abuse of the rights of man, may we break the eighth commandment?

"Will a man *rob God*?" Malachi 3:8.

10. What examples do the Scriptures cite of robbing God?

a. Holy time. "When will the new moon be gone, that we may sell corn? and *the Sabbath*, that we may set forth wheat?" Amos 8:5.

b. God's tithes and offerings. "Ye have robbed Me. But ye say, Wherein have we robbed Thee? *In tithes and offerings*. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Malachi 3:8, 9.

NOTE.—"This commandment . . . forbids the sacrilege of robbing God by withholding from Him, and from His house, and from the furtherance of His kingdom that which He gave, and which is our acknowledgment that it is but of His own that we give Him. It shows us that the possession of money is a sacred stewardship, and that to make its accumulation our chief end is a fatal misuse of the gift of life."—F. W. Farrar, *The Voice From Sinai*, page 277.

11. What promise does God make to those who repent of robbing Him?

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not *open you the windows of heaven*, and *pour you out a blessing*, that there shall not be

room enough to receive it." Verse 10. See also verses 11, 12.

12. How complete is God's knowledge of fraud and exploitation?

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are *entered into the ears of the Lord of Sabaoth.*" James 5:4.

13. What does He proclaim Himself to be?

"That no man go beyond and defraud his brother in any matter: because that *the Lord is the avenger of all such*, as we also have forewarned you and testified." 1 Thessalonians 4:6.

14. How does God counsel and encourage the exploited ones?

"Be *patient* therefore, brethren, unto *the coming of the Lord*. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7.

15. What will the wicked one day do with their ill-gotten gains?

"They shall *cast their silver in the streets, and their gold shall be removed*: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Ezekiel 7:19. See also Isaiah 2:19, 20.

16. From what will they be forever debarred?

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor *extortioners*, shall inherit the kingdom of God." 1 Corinthians 6:10.

The Power of the Tongue

1. WHAT power resides in the tongue?

"*Death and life* are in the power of the tongue: and they that love it shall eat the fruit thereof." Proverbs 18:21.

NOTE.—"By our words we wound as with a sword, not the bodies but the spiritual nature of men; by our words we may bind up the brokenhearted, and soothe, and quiet, and charm to peace the bitterest agony of the soul."—R. W. Dale, *The Ten Commandments*, page 228.

2. What special admonition as to the use of the tongue is contained in the ninth commandment?

"Thou shalt not bear *false witness* against thy neighbor." Exodus 20:16.

NOTE.—"This sin is at once deadly, and most common, and extremely varied in the forms which it assumes. That is the reason why throughout Scripture—in the Mosaic law, the Psalms, the Proverbs, the prophetic books, and in almost every epistle of the New Testament—it is pursued with such energy of multiplied and scathing denunciation."—F. W. Farrar, *The Voice From Sinai*, pages 281, 282.

3. How is one aspect of false witness defined?

"Thou shalt not raise a *false report*." Exodus 23:1. "Thou shalt not go up and down as a *talebearer*." Leviticus 19:16.

4. Who is the father of slanderers?

"I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for *the accuser of our brethren* is cast down, which accused them before our God day and night." Revelation 12:10.

5. What are some of the consequences of slander?

"The words of a talebearer are as *wounds*." Proverbs 18:8.
 "They have sharpened their tongues like a serpent; *adders'* *poison* is under their lips." Psalm 140:3.

6. Of what should believers, therefore, never be guilty?

"*Speak not evil* one of another, brethren." James 4:11.

7. How should the believer relate himself to the slanderers?

"*Not rendering evil for evil*, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3:9.

8. Besides being the first slanderer and murderer, what other charge is made against Satan?

"He was a murderer from the beginning, and *abode not in the truth*, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a *liar*, and the father of it." John 8:44.

NOTE.—"Sin has many tools, but a lie is the handle which fits them all."—Oliver Wendell Holmes, *The Autocrat of the Breakfast Table*, ch. 6, line 1.

9. How does the Lord regard all falsehood of the lips?

"Lying lips are *abomination* to the Lord: but they that deal truly are His delight." Proverbs 12:22.

10. Why is God so uncompromisingly opposed to falsehood?

"He is the Rock, His work is perfect: for all His ways are judgment: a *God of truth* and without iniquity, just and right is He." Deuteronomy 32:4.

11. What, therefore, must characterize God's children?

"For He said, Surely they are My people, children *that will not lie*: so He was their Saviour." Isaiah 63:8. See also Zephaniah 3:13.

12. What is another common form of falsehood?

"They speak vanity everyone with his neighbor: with *flattering lips* and with a double heart do they speak." Psalm 12:2.

13. How completely is the believer to be separated from deceit in every form?

"Keep thy *tongue from evil*, and thy *lips from speaking guile*." Psalm 34:13.

14. What beautiful example of purity of speech was set for us by Jesus?

"Who did no sin, *neither was guile found in His mouth*." 1 Peter 2:22.

15. What forms of falsehood will particularly manifest themselves in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . without natural affection, trucebreakers, *false accusers*, incontinent, fierce, despisers of those that are good." "But evil men and *seducers* shall wax worse and worse, *deceiving*, and being deceived." 2 Timothy 3:1-3, 13.

16. What will be the ultimate portion of all liars?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their *part in the lake which burneth with fire* and brimstone: which is the second death." Revelation 21:8.

Deceitful Riches

1. IN whose hand is the disposition of all wealth?

"The *Lord* maketh poor, and maketh rich: He bringeth low, and lifteth up." 1 Samuel 2:7.

2. How then ought temporal possessions to be regarded?

"Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the *gift of God*." Ecclesiastes 5:19.

3. To what use should they be put?

"Charge them that are rich in this world, . . . that they *do good*, that they be rich in good works, ready to *distribute*, willing to *communicate*." 1 Timothy 6:17, 18.

NOTE.—"The sharing of true wealth does not diminish our own possession, but increases it, and increases our joy in it. . . . There is no selfishness in true wealth; and there is probably no joy comparable to the privilege of being allowed to contribute to the well-being and welfare and advance of humanity."—Sir Oliver Lodge, *Science and Human Progress*, 1927 ed., page 71.

4. To what wrong ends have material possessions been diverted through sin?

a. To acquire social advantage. "Wealth *maketh many friends*; but the poor is separated from his neighbor." Proverbs 19:4.

b. To gain power. "The rich man's wealth is his *strong city*." Proverbs 18:11.

5. How has the sinful heart come to look upon riches?

"Money *answereth all things*." Ecclesiastes 10:19.

6. What does this false view of possessions encourage?

"He that loveth silver shall *not be satisfied* with silver; nor he that loveth abundance with increase: this is also vanity." Ecclesiastes 5:10.

7. To what other sins does covetousness invariably lead?

a. False dealing. "From the least of them even unto the greatest of them everyone is given to *covetousness*; and from the prophet even unto the priest *everyone dealeth falsely*." Jeremiah 6:13. See also Jeremiah 8:10.

b. Oppression. "They covet fields, and take them by violence; and houses, and take them away: so they *oppress* a man and his house, even a man and his heritage." Micah 2:2.

c. Perversion of justice. "Thy princes are rebellious, and companions of thieves: everyone *loveth gifts*, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Isaiah 1:23.

d. Strife and war. "From whence come wars and fightings among you? come they not hence, even of *your lusts* that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James 4:1, 2.

NOTE.—"Criminal records will prove that in a great majority of cases, unholy desire was the inspiration of murder. No word need be written to demonstrate the fact that the look of concupiscence ever precedes the act of adultery. Theft of every description is the offspring of desire to possess that which is unreachable by lawful means. The evil spirit that makes a false witness possible is motivated far more often than perhaps appears by covetous aspiration. Thus the whole realm of human interrelation is disorganized and broken up by the dishonoring of the tenth commandment."—G. Campbell Morgan, *The Ten Commandments*, page 111.

8. How many, in fact, of the world's sorrows does Paul attribute to covetousness?

"The love of money is *the root of all evil*." 1 Timothy 6:10.

9. How disastrous, also, is the effect of love of riches upon the spiritual life?

"Beware . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then *thine heart be lifted up*, and thou *forget* the Lord thy God." Deuteronomy 8:11-14.

10. What solemn admonition against covetousness is therefore contained in the tenth commandment?

"*Thou shalt not covet* thy neighbor's house, *thou shalt not covet* thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:17.

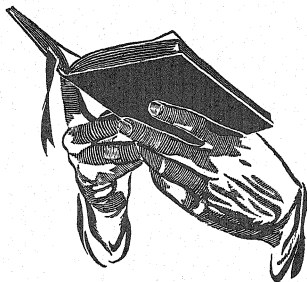
11. How seriously does Paul regard the sin of covetousness?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, *which is idolatry*." Colossians 3:5.

12. What promise should completely exclude covetousness from the believer's thoughts?

"Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, *I will never leave thee, nor forsake thee*." Hebrews 13:5.

PART
NINE



WHAT THE BIBLE
TEACHES ABOUT...

Christian Experience

In His Steps
Living by Faith
Christian Growth
Walking in the Light
Bible Perfection
Joy in the Lord
Enduring to the End



ARTIST

As the loving Jesus went about His ministry of doing good to others, a poor afflicted woman touched the hem of His garment in faith and as a result was immediately healed.

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In His Steps

1. ACCORDING to what is the sinner's life patterned?

"In time past ye walked *according to the course of this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Ephesians 2:2.

2. What appeal does Jesus make to men?

"Follow Me." Matthew 4:19.

3. What relation does the believer henceforth sustain to the world?

"They are *not of the world*, even as I am not of the world." John 17:16.

4. To whom does he now look for an example and pattern?

"Be ye therefore *imitators of God*, as beloved children." Ephesians 5:1, R. V. "But *put ye on the Lord Jesus Christ*." Romans 13:14.

NOTE.—"The end and motive of Christianity, and therefore of Christian missions, is to produce Christlike character."—E. Stanley Jones, *The Christ of the Indian Road*, page 40.

5. Of whom is Jesus Himself the likeness?

"Who is *the image of the invisible God*, the first-born of every creature." Colossians 1:15.

6. What example did Jesus provide for children and youth?

"Jesus increased in *wisdom* and *stature*, and in *favor* with God and man." Luke 2:52.

7. When He grew up to manhood, what example of obedience to the will of God did Jesus set?

"I came down from heaven, not to do Mine own will, but *the will of Him that sent Me.*" John 6:38.

8. What spirit characterized His relations with others?

"A new commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another." John 13:34.

NOTE.—"Love is not only the finest fruit, but it is the final test of a Christian life."—S. D. Gordon, *Quiet Talks on Power*, page 182.

9. How was Jesus' life spent?

"Who went about *doing good.*" Acts 10:38.

10. Even in childhood, how earnestly did He desire to do His Father's service?

"He said unto them, How is it that ye sought Me? wist ye not that I must be about *My Father's business?*" Luke 2:49.

11. When He entered upon His ministry, how burdened was Jesus to fulfill His appointed task?

"*I must work* the works of Him that sent Me, *while it is day*: the night cometh, when no man can work." John 9:4.

12. How did Jesus exhort His disciples to unselfish service?

"Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came *not to be min-*

istered unto, but to minister, and to give His life a ransom for many." Mark 10:43-45.

13. What supreme sacrifice was Jesus prepared to make on behalf of others?

"Who . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became *obedient unto death*, even the death of the cross." Philippians 2:6-8.

14. Ought we to be ready to make a similar sacrifice?

"He laid down His life for us: and we ought to *lay down our lives* for the brethren." 1 John 3:16.

NOTE.—"To lay down our lives" does not necessarily mean martyrdom in the cause of Christ. It means rather the complete surrender of our lives for service where and how He wills.

15. How did Paul beautifully express the goal of his life?

"For to me *to live is Christ*." Philippians 1:21.

16. What inward transformation does the apostle declare must be effected in order that the life of Christ may be visibly reproduced in us?

"*Let this mind be in you*, which was also in Christ Jesus." Philippians 2:5.

17. As the life of Christ is reproduced in us, what may we in turn become?

"Forasmuch as ye are manifestly declared to be *the epistle of Christ* ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Corinthians 3:3.

Living by Faith

1. How only may we live a life which is pleasing to God?

"Without faith it is impossible to please Him: for he that cometh to God must *believe* that He is, and that He is a *rewarder* of them that diligently seek Him." Hebrews 11:6.

NOTE.—A mere intellectual belief in God is not faith. James 2: 19. Alexander Maclaren once said: "You may believe the thirty-nine or thirty-nine thousand articles and yet be as far from faith as if you did not believe one of them. There may be a perfect *belief* and an absolute want of *faith*." Faith is not merely belief in, but absolute confidence in and complete reliance upon God and His promises.

"Religious faith is supreme trust in an unseen God and supreme obedience to His commands, without any other exercise of reason than the intuitive conviction that what He orders is right because He orders it, whether we can fathom His wisdom or not."—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, p. 50.

2. How is faith elsewhere defined?

"Faith is the *substance of things hoped for*, the *evidence of things not seen*." Hebrews 11:1.

NOTE.—"Christian faith is by nature an immediate, contemporaneous, passionate response on the part of men to God's faithfulness."—Paul S. Minear, "Wanted: a Biblical Theology," *Theology Today*, vol. 1, No. 1, p. 47.

"Unless faith enters that realm of unseen things, and becomes conviction, there is no certainty about faith at all, there is no guarantee. It is faith that grasps the reality, reaches out to the unseen, and then focuses upon it, acts upon it; and that hope is no longer mere hope, in a speculative sense, but becomes a great certainty."—G. Campbell Morgan, *The Triumphs of Faith*, page 24.

"Let those philosophers and theologians who aspire to define faith, and vainly try to reconcile it with reason, learn modesty and wisdom from the lesson of Abraham, who is its great exponent, and be content with the definition of Paul himself, that it is 'the substance of things

hoped for, the evidence of things not seen; that reason was in Abraham's case subordinate to a loftier and grander principle,—even a firm conviction, which nothing could shake, of the accomplishment of an end against all probabilities and mortal calculations, resting solely on a divine promise.”—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, pp. 47, 48.

3. From whom does faith come, and in whom is it consummated?

“Looking unto Jesus the *Author* and *Finisher* of our faith.” Hebrews 12:2.

4. Through what means is faith generated in the heart?

“So then faith cometh by *hearing*, and hearing by *the word of God*.” Romans 10:17.

5. Of what is faith also a fruit?

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, *faith*.” Galatians 5:22.

6. What blessed deliverance does faith bring to the sinner?

“By grace are ye *saved through faith*; and that not of yourselves: it is the gift of God.” Ephesians 2:8.

7. What will by faith be reproduced in the life of the believer?

“Be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, *the righteousness which is of God by faith*.” Philipians 3:9.

NOTE.—“Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God.”—E. G. White, *Thoughts From the Mount of Blessing*, page 210.

8. How inseparable are true faith and godly living?

"Wilt thou know, O vain man, that *faith without works is dead*? . . . By works was faith made perfect." James 2: 20-22.

9. By what does the believer henceforth walk and labor?

"We walk *by faith*, not by sight." 2 Corinthians 5:7. "Remembering without ceasing your *work of faith*, and labor of love." 1 Thessalonians 1:3.

NOTE.—"Faith means being permeated with Christ's spirit. It means being captured by Christ's character. It means, as it meant to Christ, that you risk doing the will of God, even when there is a cross in it. Nothing sentimental about that love! It is strong with the strength of the eternal hills, and beautiful with the terrible beauty that once flamed up to God on Calvary."—James S. Stewart, *The Gates of New Life*, pages 127, 128.

10. How may we be protected from the onslaughts of the enemy?

"Above all, taking the *shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." Ephesians 6:16. See also 1 Thessalonians 5:8.

11. Is faith only a defensive weapon in the conflict with evil?

"Whatsoever is born of God overcometh the world: and *this is the victory* that overcometh the world, *even our faith*." 1 John 5:4.

NOTE.—"Justifying faith implies, not only a divine evidence or conviction that 'God was in Christ reconciling the world unto Himself,' but a sure trust and confidence that Christ died for *my* sins, that He loved *me*, and gave Himself for *me*."—John Wesley, *Sermons on Several Occasions*, vol. 1, p. 50.

12. What did the psalmist determine to do when fear crept into his heart?

"What time I am afraid, *I will trust in Thee.*" Psalm 56:3.

NOTE.—"Take a picture. A wader feels his way with his foot lest he get beyond his depth. Shrewd and prudent, he wants probability, proof, demonstration, that the water will support him. He insists on keeping at least one toe on the bottom. . . . But as for himself? Does *he* know what swimming is like? This he can never know so long as he has not the faith to entrust himself to the water. It is impossible to swim if one will not put his life in jeopardy of drowning. One must launch out into the deep. Without risk there is no faith. Faith is swimming with seventy thousand fathoms beneath you."—Howard Albert Johnson, "The Deity in Time," *Theology Today*, vol. 1, No. 4, p. 522.

13. How sure was Paul of the keeping power of God?

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is *able to keep* that which I have committed unto Him against that day." 2 Timothy 1:12.

14. How comprehensive are God's promises to those who seek Him in faith?

"Jesus said unto him, If thou canst believe, *all things are possible* to him that believeth." Mark 9:23.

15. What will the testing and trying of our faith bring forth?

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto *praise* and *honor* and *glory* at the appearing of Jesus Christ." 1 Peter 1:7.

16. How are those who will stand with Christ at His coming described?

"They that are with Him are called, and chosen, and *faithful.*" Revelation 17:14.

Christian Growth

1. WHAT new life begins when we yield to Christ?

"Therefore if any man be in Christ, he is a *new creature*: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. "Being *born again*, not of corruptible seed, but of incorruptible, by the word of God." 1 Peter 1:23.

NOTE.—"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."—E. G. White, *The Desire of Ages*, page 172.

2. How does Paul distinguish between the old and the new life of the child of God?

"Ye are not *in the flesh*, but *in the Spirit*, if so be that the Spirit of God dwell in you." Romans 8:9. "Seeing that ye have put off the *old man* with his deeds; and have put on the *new man*, which is renewed in knowledge after the image of Him that created him." Colossians 3:9, 10.

3. By what is the new life of the "babe in Christ" nourished?

"As newborn babes, desire the sincere *milk of the word*, that ye may grow thereby." 1 Peter 2:2.

4. What change of spiritual dietary becomes possible as growth proceeds?

"Everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But *strong meat* belongeth to

them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5:13, 14.

NOTE.—"Christ despises not His babes; He has provided suitable food for them. It is good to be babes in Christ, but not always to continue in that childish state; we should endeavor to pass the infant state; we should always remain in malice children, but in understanding we should grow up to a manly maturity."—Matthew Henry, *Commentary*, note on Hebrews 5:10-14.

5. In what other way does Jesus describe our spiritual food?

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that *bread* from heaven; but My Father giveth you the *true bread* from heaven." "This is the *bread* which cometh down from heaven, that a man may eat thereof, and not die." John 6:32, 50.

6. How pleasant should the child of God find this bread from heaven?

"Thy words were found, and I did eat them; and Thy word was unto me the *joy* and *rejoicing* of mine heart." Jeremiah 15:16.

7. Nourished by the word, what progress should he make from day to day?

"They go from *strength to strength*, every one of them in Zion appeareth before God." Psalm 84:7. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: *rooted* and *built up* in Him, and stablished in the faith." Colossians 2:6, 7.

8. How does Paul describe the maturing of his own Christian experience?

"When *I was a child*, I spake as a child, I understood as

a child; . . . but when *I became a man*, I put away childish things." 1 Corinthians 13:11.

9. What complaint, however, has he to make concerning certain of his converts?

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become *such as have need of milk, and not of strong meat*." Hebrews 5:12. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." 1 Corinthians 3:2.

10. What urgent advice does he give to such?

"Therefore leaving the principles of the doctrine of Christ, *let us go on* unto perfection." Hebrews 6:1.

11. In what two aspects should growth be particularly manifest?

"Grow in *grace*, and in the *knowledge* of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

12. How does Peter describe this Christian growth?

"Beside this, giving all diligence, *add* to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

13. To what standard of maturity may we aspire?

"Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fullness of Christ." Ephesians 4:13. "Let patience have her perfect work, that ye may be *perfect and entire, wanting nothing*." James 1:4.

Walking in the Light

1. WHAT is the condition of the man who is separated from God by sin?

"For ye were sometimes *darkness*." Ephesians 5:8.

2. For what purpose was the gospel given?

"*To give light* to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:79.

3. How did Jesus, therefore, appropriately describe Himself?

"Then spake Jesus again unto them, saying, *I am the Light of the world*." John 8:12.

NOTE.—"The first gleam of light that pierced the gloom in which sin had wrapped the world, came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth."—E. G. White, *Patriarchs and Prophets*, page 367.

4. What prophecy was fulfilled by His ministry?

"*The people which sat in darkness saw great light*; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:16.

5. Has God provided any other light for the guidance of men?

"*Thy word* is a *lamp* unto my feet, and a *light* unto my path." Psalm 119:105.

6. How does the word illumine the life of those who receive it?

"The *entrance of Thy words giveth light*; it giveth understanding unto the simple." Verse 130.

7. What is our responsibility to the light of truth?

"While ye have light, *believe in the light*, that ye may be the children of light." John 12:36.

8. How will our desire for light be demonstrated?

"He that *doeth truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:21.

9. Why are the wicked condemned?

"This is the condemnation, that light is come into the world, and men *loved darkness rather than light*, because their deeds were evil." Verse 19.

10. What blessings does the light bring to those who receive it?

"If we walk in the light, as He is in the light, we have *fellowship* one with another, and the blood of Jesus Christ His Son *cleanseth us* from all sin." 1 John 1:7.

11. What assurance is given those who walk in the light?

"He that followeth Me [Jesus] shall not walk in darkness, but *shall have the light of life*." John 8:12. "*Light is sown for the righteous*, and gladness for the upright in heart." Psalm 97:11.

12. How will they in turn minister to a world still in darkness?

"*Ye are the light of the world*. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14-16.

13. On what conditions, only, will God continue to grant increasing light?

"If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

14. What will be the result of failing to walk in new light as God reveals it?

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12:35.

15. How vividly does the experience of Israel illustrate the withdrawal of light from those who refuse to walk in it?

"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness." Isaiah 59:9.

16. What special light will be given to the faithful in the last days?

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

17. Where will the light of truth lead those who faithfully walk in it?

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.



"Be ye therefore perfect," was the ideal enunciated by the Master in His teaching, and He made it clear that through the power of God any person can attain to this perfection.

© AUTOTYPE

Bible Perfection

1. To what high standard of character is the believer called?

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

2. How does Paul define Christian perfection?

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:17. *"Now the God of peace . . . make you perfect in every good work to do His will."* Hebrews 13:20, 21.

3. What other term is used to describe the standard of character that God demands in His children?

"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

4. Why must this standard be reached?

"Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14.

5. What is yet another designation of the goal of spiritual development?

"This is the will of God, even your sanctification." 1 Thessalonians 4:3.

6. Through whom is the work of perfecting or sanctification made possible?

"Of Him are ye *in Christ Jesus*, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." 1 Corinthians 1:30.

NOTE.—"All men are sinners; and as such condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered, and died to redeem them; and, by His grace and Spirit, saves them from their sins. . . . God Himself has spoken it; and the death of Christ and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth."—Adam Clarke, *Commentary*, note on 1 Timothy 1:15.

7. By what particular act did Jesus provide for the sanctification of His followers?

"Wherefore Jesus also, that He might sanctify the people *with His own blood*, suffered without the gate." Hebrews 13:12.

8. How is the progressive sanctification of the believer effected?

a. By the Spirit. "Elect according to the foreknowledge of God the Father, through *sanctification of the Spirit*." 1 Peter 1:2.

b. By the word. "*Sanctify them through Thy truth*: Thy word is truth. . . . And for their sakes I sanctify Myself, that they also might be *sanctified through the truth*." John 17:17-19.

c. By the ministry of the church. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the *perfecting of the saints*, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:11, 12.

9. What is the believer's part in the work of sanctification?

"*Work out your own salvation* with fear and trembling.

For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13.

10. By what statement does Paul indicate that there are stages of perfection on the way to the ultimate goal?

"Howbeit we speak wisdom among *them that are perfect*: yet not the wisdom of this world, nor of the princes of this world, that come to nought." 1 Corinthians 2:6. "Let us therefore, as many as be *perfect*, be thus minded." Philippians 3:15.

11. Who else are described as being perfect in this relative sense?

"Noah was a just man and *perfect* in his generations." Genesis 6:9. "There was a man in the land of Uz, whose name was Job; and that man was *perfect* and upright." Job 1:1.

12. What spiritual condition does relative perfection imply?

"Herein do I exercise myself, to have always a *conscience void of offense* toward God, and toward men." Acts 24:16.

13. While claiming perfection in this limited sense, what possibilities does Paul still admit in his own experience?

"Not as though I had already attained, either were already *perfect*." Philippians 3:12.

14. To what, therefore, does he resolutely set himself?

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark* for the prize of the high calling of God in Christ Jesus." Verses 13, 14.

NOTE.—“He is a great man who has a great plan to his life—the greatest who has the greatest plan and keeps it. And the Christian should have the greatest plan as his life is the greatest, as his work is the greatest, as his life and his work will follow him when all this world’s is done.”—Henry Drummond, *The Ideal Life*, pages 228, 229.

15. How is constant progress toward higher levels of perfection maintained?

“*Whoso keepeth His word*, in him verily is the love of God perfected.” 1 John 2:5. “Let *patience* have her perfect work, that ye may be *perfect* and *entire*, wanting nothing.” James 1:4. “Above all these things, put on *charity*, which is the bond of perfectness.” Colossians 3:14.

16. Can any claim in this life to have attained unto absolute sinlessness?

“If we say that we have no sin, we *deceive ourselves*, and the truth is not in us.” 1 John 1:8.

17. What will always be possible while we are in the flesh?

“*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:18.

18. What retrogression is certain if we fail to maintain our standing in Christ?

“Wherefore let him that thinketh he standeth *take heed lest he fall*.” 1 Corinthians 10:12. “Every one of you should know how to *possess his vessel in sanctification* and honor.” 1 Thessalonians 4:4.

19. By whose aid is the maintenance and development of our experience assured?

“Now unto Him that is able to *keep you from falling*, and to *present you faultless* before the presence of His glory with

exceeding joy." Jude 24. "Being confident of this very thing, that He which hath begun a good work in you *will perform it* until the day of Jesus Christ." Philippians 1:6.

20. To what standard of perfection must we attain by faith before the Lord comes?

"The very God of peace *sanctify you wholly*; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fullness of Christ." Ephesians 4:13.

NOTE.—"That is the perfection of a man's nature when his will fits onto God's like one of Euclid's triangles superimposed upon another, and line for line coincides. When his will allows a free passage to the will of God, without resistance, as light travels through transparent glass; when his will responds to the touch of God's finger upon the keys, like the telegraphic needle to the operator's hand; then man has attained all that God and religion can do for him, all that his nature is capable of."—Alexander Maclaren, *Pictures and Emblems*, page 20.

21. How enduring will be the perfection attained in Christ?

"By one offering He hath *perfected forever* them that are sanctified." Hebrews 10:14.

22. In what prayer of the apostle Peter should we therefore desire to be included?

"The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while *make you perfect*." 1 Peter 5:10.



NORMAN
BRICE

Joy in the Lord

1. IN what do the wicked vainly seek happiness?

a. Possessions. "They spend their days in *wealth*, and in a moment go down to the grave." Job 21:13.

b. Sensual pleasures. "Come ye, say they, I will fetch wine, and we will fill ourselves with *strong drink*; and to-morrow shall be as this day, and much more abundant." Isaiah 56:12.

2. How transient, however, is the happiness of the wicked?

"The triumphing of the wicked is *short*, and the joy of the hypocrite but for a *moment*." Job 20:5.

3. Where do the pleasures of sin invariably end?

"There is a way which seemeth right unto a man, but *the end thereof are the ways of death*. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." Proverbs 14:12, 13.

4. By contrast, what does God offer to those who come to Him?

"They shall be *abundantly satisfied* with the fatness of Thy house; and Thou shalt make them drink of the *river of Thy pleasures*." Psalm 36:8.

5. How does the joy of the Lord compare with the pleasures of temporal prosperity?

"Thou hast put *gladness* in my heart, *more than in the time that their corn and their wine increased*." Psalm 4:7.

6. What emotion did the knowledge of salvation evoke in the psalmist?

"My soul shall be joyful in the Lord: it shall *rejoice* in His salvation." Psalm 35:9.

7. How does Isaiah similarly testify to the joy of salvation?

"I will *greatly rejoice* in the Lord, my soul shall be *joyful* in my God; for He hath clothed me with the garments of salvation." Isaiah 61:10.

8. Mention two striking New Testament examples of joy brought by the gospel message?

The Ethiopian eunuch. "When they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and *he went on his way rejoicing*." Acts 8:39.

The Philippian jailer. "When he had brought them into his house, he set meat before them, and *rejoiced*, believing in God with all his house." Acts 16:34.

NOTE.—Describing Christian's experience on losing his burden at the cross, John Bunyan says in *The Pilgrim's Progress*: "Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow and life by His death. . . . Then Christian gave three leaps of joy, and went on his way singing."

9. What did Jesus declare His words would do for His disciples?

"These things have I spoken unto you, that My joy might remain in you, and that your *joy might be full*." John 15:11.

10. How inexpressible does Peter declare the believer's joy in Christ to be?

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye *rejoice with joy unspeakable* and full of glory." 1 Peter 1:8.

NOTE.—“For sixty long, happy years,” testified George Müller of Bristol, “I have had Him with me, and I am a happy man. Oh, the blessedness and happiness of it is unspeakable.”

11. What state of heart does righteousness bring with it?

“Light is sown for the righteous, and *gladness* for the upright in heart. *Rejoice* in the Lord, ye righteous; and give thanks at the remembrance of His holiness.” Psalm 97:11, 12.

12. Besides joy in the Lord, what other source of happiness do believers experience?

“Behold, how *good* and how *pleasant* it is for brethren to dwell together in unity!” Psalm 133:1.

13. How was this manifested in the life of the early church?

“They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with *gladness* and singleness of heart.” Acts 2:46.

14. What joy also came to the disciples through service for Jesus?

“The word of the Lord was published throughout all the region. . . . And the disciples were *filled with joy*, and with the Holy Ghost.” Acts 13:49-52.

15. In what did Paul find his chief happiness?

“What is our hope, or *joy*, or *crown of rejoicing*? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our *glory and joy*.” 1 Thessalonians 2:19, 20.

16. How should we feel when we are called upon to share the sufferings of Christ?

“If ye be reproached for the name of Christ, *happy* are ye;

for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified."
1 Peter 4:14.

17. By what are the redeemed sustained in all the experiences of life?

"By whom also we have access by faith into this grace wherein we stand, and *rejoice in hope* of the glory of God."
Romans 5:2.

18. What emotion will the Lord's return arouse in believers?

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be *glad* and *rejoice* in His salvation." Isaiah 25:9.

19. With what joy will Jesus in turn present us to the Father?

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with *exceeding joy*." Jude 24.

20. And in what will God Himself rejoice?

"I will *rejoice* in Jerusalem, and *joy* in My people." Isaiah 65:19.

21. Into what will the faithful at last be invited to enter?

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy Lord*." Matthew 25:21.

22. How will the saints feel as they receive their promised inheritance?

"The ransomed of the Lord shall return, and come to Zion with songs and *everlasting joy* upon their heads: they shall obtain *joy and gladness*, and sorrow and sighing shall flee away." Isaiah 35:10.

23. With what demonstrations will the heavens and the earth associate themselves with the joy of the redeemed?

"The wilderness and the solitary place shall be *glad* for them; and the desert shall *rejoice*, and blossom as the rose. It shall blossom abundantly, and *rejoice* even with *joy and singing*: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Verses 1, 2.

24. How enduring will be the joys of the kingdom?

"At Thy right hand there are *pleasures for evermore*." Psalm 16:11.

Enduring to the End

1. IN what way does Peter emphasize that the calling and election of believers is not irrevocable?

"Wherefore the rather, brethren, give diligence to *make your calling and election sure.*" 2 Peter 1:10.

2. How only can we be assured of the reward of faith?

"We are made partakers of Christ, if we hold the beginning of our confidence *steadfast unto the end.*" Hebrews 3:14.

3. What therefore constitutes the greatest tragedy in Christian experience?

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to *come short of it.*" Hebrews 4:1.

4. How near to and yet how far from the kingdom was one young man?

"Then Jesus beholding him loved him, and said unto him, *One thing thou lackest.* . . . And he was sad at that saying, and went away grieved: for he had great possessions." Mark 10:21, 22.

5. In order to receive the reward of faithfulness, in what must we continue?

a. Grace. "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to *continue in the grace of God.*" Acts 13:43.

b. Faith. "If ye *continue in the faith* grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Colossians 1:23.

c. Love. "As the Father hath loved Me, so have I loved you: *continue ye in My love.*" John 15:9.

d. Well-doing. "Let us *not be weary in well-doing*: for in due season we shall reap, if we faint not." Galatians 6:9.

6. What example of spiritual perseverance did the apostle Paul set?

"Not as though I had already attained, either were already perfect: but *I follow after*, if that I may apprehend that for which also I am apprehended of Christ Jesus." Philippians 3:12.

7. What are we urged to endure with patience?

a. Temptation. "Blessed is the man that *endureth temptation.*" James 1:12. "Thou therefore *endure hardness*, as a good soldier of Jesus Christ." 2 Timothy 2:3.

b. Affliction. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of *suffering affliction*, and of patience." James 5:10.

8. Who is our crowning example of steadfast endurance of affliction?

"Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him *endured the cross*, despising the shame, and is set down at the right hand of the throne of God. For consider Him that *endured such contradiction of sinners against Himself*, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Hebrews 12:2-4.

9. What provision has been made whereby we may endure and prevail?

a. Power of God and of Christ through faith. "Who are *kept by the power of God* through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. "Nay, in all these things we are *more than conquerors* through Him that loved us." Romans 8:37.

b. Spiritual armor. "Wherefore take unto you *the whole armor of God*, that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:13.

10. What present joy is there in patient continuance?

"Behold, we count them *happy* which endure." James 5:11.

11. What will the prize of perseverance include?

a. Eternal salvation. "But he that shall endure unto the end, the same shall be *saved*." Matthew 24:13.

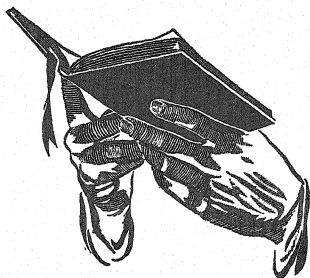
b. Eternal life. "To them who by patient continuance in well-doing seek for glory and honor and immortality, *eternal life*." Romans 2:7. See also James 1:12.

c. Association with Christ in His throne. "To him that overcometh will I grant to *sit with Me in My throne*, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21. "We are made *partakers of Christ*, if we hold the beginning of our confidence steadfast unto the end." Hebrews 3:14.

d. Stewardship in the kingdom. "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee *ruler over many things*: enter thou into the joy of thy lord." Matthew 25:23.

e. Every blessing of the kingdom. "He that overcometh shall *inherit all things*." Revelation 21:7.

PART
TEN



WHAT THE BIBLE
TEACHES ABOUT ...

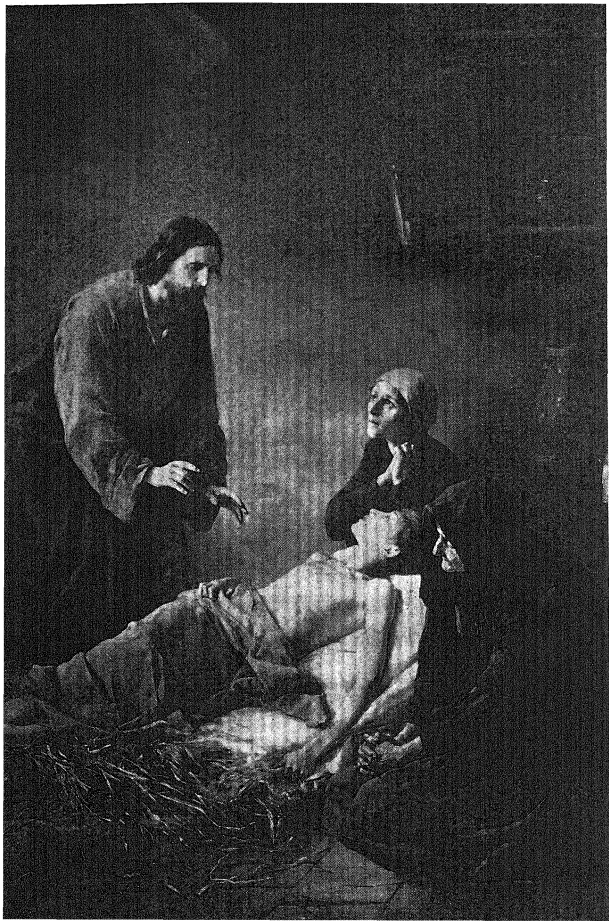
Suffering

Is God Responsible?

Why Do the Innocent Suffer?

The Divine Refiner

Suffering for Christ's Sake



Is God Responsible?

1. WHAT law of cause and effect operates throughout all creation?

"Whatsoever a man *soweth*, that shall he also *reap*." Galatians 6:7.

2. How does this principle work out in connection with man's moral nature?

"He that *soweth to his flesh* shall of the flesh reap corruption; but he that *soweth to the Spirit* shall of the Spirit reap life everlasting." Verse 8.

3. What, therefore, is the explanation of many of the judgments of God?

"Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: *because thy sins were increased*, I have done these things unto thee." Jeremiah 30:15.

4. Have sinners any grounds for complaint when God allows judgments to come upon them?

"*Wherefore doth a living man complain*, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord." Lamentations 3:39, 40.

5. What confession does the psalmist make as to the righteousness of God's judgments?

"I know, O Lord, that *Thy judgments are right*, and that Thou in faithfulness hast afflicted me." Psalm 119:75.

NOTE.—“The favor of God towards man is not to be known by outward prosperity; nor is His disapprobation to be shown by the adverse circumstances in which any person may be found.”—Adam Clarke, *Commentary*, note on Psalm 92:7.

6. Is God's judgment of sin, however, vindictive or arbitrary?

“*He doth not afflict willingly* nor grieve the children of men.” Lamentations 3:33.

7. What evidence is there of this in the relation between God's judgments and man's deserts?

a. They are far less than we deserve. “After all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us *less than our iniquities deserve*.” Ezra 9:13.

b. They are often mercifully withheld. “He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time *turned He His anger away*, and *did not stir up all His wrath*.” Psalm 78:38.

c. His anger endures but a moment. “His anger *endureth but a moment*; in His favor is life: weeping may endure for a night, but joy cometh in the morning.” Psalm 30:5.

8. To what does God compare His judgments?

“Thou shalt also consider in thine heart, that, as a man *chasteneth* his son, so the Lord thy God *chasteneth* thee.” Deuteronomy 8:5.

9. From what does the Lord desire through affliction to save us?

“When we are judged, we are chastened of the Lord, *that we should not be condemned with the world*.” 1 Corinthians 11:32.

10. What does He intend His judgments to accomplish?

"And testifiedst against them, that Thou mightest *bring them again unto Thy law*." Nehemiah 9:29. "They verily for a few days chastened us after their own pleasure; but He *for our profit*, that we might be *partakers of His holiness*." Hebrews 12:10.

11. How carefully are God's judgments tempered to achieve His purpose?

"I will not make a full end of thee, but *correct thee in measure*; yet will I not leave thee wholly unpunished." Jeremiah 46:28.

NOTE.—"Thus always—the rod, the stripes, the chastisements; but amid all the love of God, carrying out its redemptive purpose, never hasting, never resting, never forgetting, but making all things work together till the evil is eliminated and the soul purged."—F. B. Meyer, *David*, 1895 ed., page 206.

12. What salutary effect had affliction upon the psalmist?

"Before I was afflicted I went astray: but *now have I kept Thy word*." Psalm 119:67.

NOTE.—"It takes a world with trouble in it to train men for their high calling as sons of God, and to carve upon the soul the lineaments of the face of Christ." "Be very sure of this—no sorrow will have been wasted, if you come through it with a little more of the light of the Lord visible in your face and shining in your soul."—James S. Stewart, *The Strong Name*, pages 151, 155.

13. What other examples do the Scriptures provide of affliction bringing sinners to repentance?

a. Jonah. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, *I cried by reason of mine affliction* unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice." Jonah 2:1, 2.

b. Manassch. "When he was in affliction, he besought the Lord his God, and *humbled himself greatly* before the God

of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God." 2 Chronicles 33:12, 13.

c. Nebuchadnezzar. "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and *I blessed the Most High*, and *I praised and honored Him* that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation." Daniel 4:34.

14. How did many in Israel respond to the judgment meted out to the nation?

"When He slew them, then *they sought Him*: and *they returned* and inquired early after God. And *they remembered* that God was their Rock, and the high God their Redeemer." Psalm 78:34, 35.

15. How obdurate, however, was the nation as a whole to the remedial judgments of God?

"The people *turneth not* unto Him that smiteth them, *neither do they seek* the Lord of hosts." Isaiah 9:13.

16. What did the prophets declare God would do to Israel because they responded not to His chastening?

"My God will *cast them away*, because they did not hearken unto Him." Hosea 9:17.

17. What lesson are we intended to learn from Israel's obduracy and fate?

"All men shall fear, and shall declare the work of God; for they shall *wisely consider* of His doing." Psalm 64:9.

18. How should we regard the chastening of the Lord?

"My son, *despise not* the chastening of the Lord; neither be weary of His correction." Proverbs 3:11.

NOTE.—"While the marble wastes, the image grows."—Michelangelo.

"Every cross is a mercy; every loss a gain; every trouble a covenant blessing; every trial a seed of joy. We shall be better in future for what we suffer now."—James Smith, *Words of Comfort*, page 7.

19. What response should His remedial judgments produce in our lives?

"As many as I love, I rebuke and chasten: *be zealous therefore, and repent.*" Revelation 3:19.

20. With the psalmist, what confession should affliction evoke from us?

"*It is good for me* that I have been afflicted; that I might learn Thy statutes." Psalm 119:71.

NOTE.—"Sinners ought to take the rebukes of God's word and rod as tokens of His good will to their souls, and should accordingly repent in good earnest, and turn to Him that smites them; better are the frowns and wounds of a friend than the flattering smiles of an enemy."—Matthew Henry, *Commentary*, note on Revelation 3:14-22.



Though Job was tried to the utmost, and even his friends in his hour of adversity advised him to give up hope, he nevertheless clung to his faith and trust in God.

Why Do the Innocent Suffer?

1. By what examples did Jesus show that suffering may often come upon the innocent?

a. Natural disasters. "Those eighteen, upon whom the tower in Siloam fell, and slew them, *think ye that they were sinners above all men* that dwelt in Jerusalem?" Luke 13:4.

b. Physical affliction. "Jesus answered, *Neither hath this man sinned*, nor his parents." John 9:3.

c. Injustice. "There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, *Suppose ye that these Galileans were sinners above all the Galileans*, because they suffered such things?" Luke 13:1, 2.

2. Why is nature often an enemy to man rather than a friend?

"*Cursed is the ground for thy sake*; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Genesis 3:17, 18.

3. What explanation does Paul offer for natural calamities?

"We know that the whole *creation groaneth and travaileth* in pain together until now." Romans 8:22.

4. What divine purpose is there in the permitted derangements of nature?

"The creature was made subject to vanity, *not willingly*, but by reason of Him who hath *subjected the same in hope*." Verse 20.

5. How do the beneficent laws of nature, through sin, bring suffering on the innocent?

a. Cause and effect. "Be not deceived; God is not mocked: for whatsoever a man *soweth*, that shall he [and often other innocent ones] also *reap*." Galatians 6:7. See also 2 Corinthians 9:6.

b. Heredity. "The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children *unto the third and fourth generation*." Numbers 14:18.

NOTE.—"Every new age inherits confusion, difficulty, and suffering from the follies and crimes of the ages which have preceded it. The fathers ate sour grapes and the children's teeth are set on edge. We never object, however, to the benefits which we inherit from our ancestors. There is no province of human life in which we are not reaping golden harvests which were sown for us by men of other generations. . . . But that same unity of the race by which the results of the virtue and genius of one age are transmitted to the ages which succeed it, renders it inevitable that the results of the folly and vice of one age should be entailed on the ages which succeed it. The tares which our fathers have sown must be ours as well as the wheat."—R. W. Dale, *The Ten Commandments*, pages 55-57.

6. How did the prophet Habakkuk reveal his perplexity at the suffering of the innocent at the hands of wicked men?

"Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore *lookest Thou upon them that deal treacherously*, and *holdest Thy tongue when the wicked devoureth* the man that is more righteous than he?" Habakkuk 1:13.

7. Is God indifferent to their affliction?

"Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities *shall not be unpunished*." Proverbs 17:5.

8. Why, then, have not the oppressors been cut off before this time?

"The Lord is not slack concerning His promise, as some men count slackness; but is *long-suffering* to usward, *not willing that any should perish*, but that all should come to repentance." 2 Peter 3:9.

9. While deliverance from oppression may tarry, what does the Lord invite innocent sufferers to do?

"*Come unto Me*, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. "*Cast thy burden upon the Lord*, and He shall sustain thee: He shall never suffer the righteous to be moved." Psalm 55:22.

NOTE.—"The man who, after having cast his care on Christ, goes to fretting and worrying himself about anything or anybody, is like one who, having purchased a through ticket from here to—anywhere, and receiving a check for his baggage, gets out of the car at the end of a mile or two, and shouldering his trunk, starts to go the rest of the way alone. Christ never rolls back upon us burdens that we lay on Him; we take them back ourselves."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 26.

10. How does God reveal the intensity of His sympathy for the afflicted?

"*As one whom his mother comforteth*, so will I comfort you; and ye shall be comforted in Jerusalem." Isaiah 66:13. See also Isaiah 49:15.

11. What promise of strength to endure does He make to the afflicted and distressed?

"He *giveth power to the faint*; and to them that have no might He increaseth strength." Isaiah 40:29.

NOTE.—"Jesus Christ is not going to leave you halfway across the bog. That is not His manner of guiding us. He began; He will finish. . . . Although when we think of ourselves, our own slowness of progress, our own feeble resolutions, our own wayward hearts, our

own vacillating wills, our many temptations, our many corruptions, our many follies, we may well say to ourselves, 'Will there ever be any greater completeness in this terribly imperfect Christian character of mine than there is today?' Let us be of good cheer, and not think only of ourselves, but much rather of Him who works on and in and for us. If we lift up our hearts to Him, and keep ourselves near Him, and let Him work, He will work. . . . Be of good cheer, only keep near the Master, and let Him do what He desires to do for us all. God is 'faithful who hath called us to the fellowship of His Son,' and He also will do it."—Alexander Maclaren, *The Books of Ezekiel, Daniel, and the Minor Prophets*, pages 306, 307.

12. What testimony does the psalmist bear to the Lord's help in affliction?

"*Unless the Lord had been my help*, my soul had almost dwelt in silence." Psalm 94:17. "In my distress I called upon the Lord, and cried unto my God: *He heard my voice* out of His temple, and my cry came before Him, even into His ears." Psalm 18:6.

13. How confident was he of God's care for all who seek Him in trouble?

"The Lord also will be a *refuge* for the oppressed, a *refuge in times of trouble*." Psalm 9:9.

14. How long will He permit the wicked to continue to oppress and the innocent to suffer?

"Let both grow together *until the harvest*: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." Matthew 13:30.

15. In what mood will the oppressed believer await final deliverance from the oppressor?

"Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious

fruit of the earth, and hath long patience for it, until he receive the early and latter rain. *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*" James 5:7, 8.

16. Into what will their sorrow then be turned?

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but *your sorrow shall be turned into joy.* . . . And ye now therefore have sorrow: but I will see you again, and *your heart shall rejoice*, and your joy no man taketh from you." John 16:20, 22.

17. What other changes will accompany the elimination of moral evil?

a. Elimination of all physical affliction. "Then the eyes of the *blind* shall be opened, and the ears of the *deaf* shall be unstopped. Then shall the *lame* man leap as an hart, and the tongue of the *dumb* sing." Isaiah 35:5, 6.

b. Restoration of nature. "Because the *creature* itself also *shall be delivered* from the bondage of corruption into the glorious liberty of the children of God." Romans 8:21. "Behold, I create new heavens and a new earth: and the former shall *not be remembered, nor come into mind.*" Isaiah 65:17. See also Revelation 21:1.

18. What will be the most convincing evidence of the complete elimination of suffering from nature and from the experience of mankind?

"God shall *wipe away all tears* from their eyes; and there shall be no more death, *neither sorrow, nor crying*, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

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The Divine Refiner

1. To what strange experience of the righteous does the psalmist draw attention?

"Many are the afflictions of the righteous." Psalm 34:19.

NOTE.—"The righteous are God's soldiers. He suffers them to be tried, and sometimes to enter into the hottest of the battle and in their victory the power and influence of the grace of God is shown, as well as their faithfulness."—Adam Clarke, *Commentary*, note on Psalm 34:19.

2. For what valuable purpose are trials permitted?

"Behold, I have *refined* thee, but not with silver; I have chosen thee in *the furnace of affliction*." Isaiah 48:10.

3. By what other illustration does Jesus reveal the purpose of trials?

"Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He *purgeth* it, that it may *bring forth more fruit*." John 15:2.

4. For what reason was Paul given a "thorn in the flesh"?

"*Lest I should be exalted* above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." 2 Corinthians 12:7.

5. Until he understood this how earnestly did he plead for release from his affliction?

"For this thing *I besought the Lord thrice*, that it might depart from me." Verse 8.

6. What reply did Paul receive from the Lord?

"He said unto me, *My grace is sufficient for thee*: for My strength is made perfect in weakness." Verse 9.

NOTE.—"The sheep are led by many a way, sometimes through sweet meadows, sometimes limping along sharp-flinted, dusty high-ways, sometimes high up over rough, rocky mountain passes, sometimes down through deep gorges, with no sunshine in their gloom; but they are ever being led to one place, and when the hot day is over they are gathered into one fold, and the sinking sun sees them safe, where no wolf can come, nor any robber climb up any more, but all shall rest forever under the Shepherd's eye."—Alexander Maclaren, *Pictures and Emblems*, page 217.

7. When he saw that it was for his good, how resigned was he to his affliction?

"Most gladly therefore will I rather *glory in my infirmities*, that the power of Christ may rest upon me." Verse 9.

8. What other salutary effect do trials have upon the heart?

"Knowing this, that the trying of your faith *worketh patience*." James 1:3.

9. In whose experience is this strikingly illustrated?

"Ye have heard of the *patience of Job*, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11.

10. How resigned was Job to his afflictions?

"Though He slay me, *yet will I trust in Him*." Job 13:15.

11. What confidence had he as to their outcome?

"He knoweth the way that I take: when He hath tried me, *I shall come forth as gold*." Job 23:10.

12. What did Jesus learn through suffering?

"Though He were a Son, yet learned He *obedience* by the things which He suffered." Hebrews 5:8.

13. What will trials also produce in the believer's experience?

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth *the peaceable fruit of righteousness* unto them which are exercised thereby." Hebrews 12:11.

NOTE.—"Thank God for the chastising presence of Christ. Better the eye of fire than the averted face. Better the sharp sword than His holding His peace as He did with Caiaphas and Herod."—Alexander Maclaren, *Pictures and Emblems*, page 138.

14. To what exalted experience was Jesus raised through suffering?

"It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation *perfect through sufferings*." Hebrews 2:10.

15. What will be the effect in us of trials patiently borne?

"The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, *make you perfect*, stablish, strengthen, settle you." 1 Peter 5:10.

NOTE.—"Suffering rightly borne weakens that part of us that should be weak, and strengthens what should be strong."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 42.

16. How, then, should we relate ourselves to the testing of our faith?

a. Not question. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

b. Endure in patience. "Rejoicing in hope; *patient in tribulation*; continuing instant in prayer." Romans 12:12.

17. Of whose sympathy may we be assured in trial?

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and *the God of all comfort*; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Corinthians 1:3, 4.

NOTE.—Richard Baxter truly says: "He leads us through no darker rooms than He went through before."

18. What does Jesus also extend to the afflicted?

a. Understanding sympathy. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin." Hebrews 4:15.

b. Loving aid. "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but *I have prayed for thee*, that thy faith fail not." Luke 22:31, 32.

19. What control does God exercise over the trials which He permits us to pass through?

"When thou passest through the waters, *I will be with thee*; and through the rivers, *they shall not overflow thee*: when thou walkest through the fire, *thou shalt not be burned*; neither shall the flame kindle upon thee." Isaiah 43:2.

20. How will the patient endurance of the saints be rewarded when Jesus comes?

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the *crown of life*, which the Lord hath promised to them that love Him." James 1:12.



SCHOENFELD COLLECTION, THREE LIONS

Christian martyrs are borne out of the Roman circus arena where in the early centuries of the church thousands of brave believers in Christ suffered death rather than give up their faith.

Suffering for Christ's Sake

1. WHAT did Jesus warn His disciples to expect?

"In the world ye shall have *tribulation*: but be of good cheer; I have overcome the world." John 16:33.

2. Through what experience must we pass to attain unto the kingdom?

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must *through much tribulation* enter into the kingdom of God." Acts 14:22.

NOTE.—"No matter what tempests assail us, the wind will but sweep the rotten branches out of the trees."—Alexander Maclaren, *Pictures and Emblems*, page 97.

3. Are we, then, to be surprised when trials come?

"Beloved, *think it not strange* concerning the fiery trial which is to try you, as though *some strange thing* happened unto you." "Even hereunto were ye called." 1 Peter 4:12; 2:21.

4. With whom should we be willing to associate in suffering?

"Remember the word that I said unto you, The servant is not greater than his lord. *If they have persecuted Me, they will also persecute you.*" John 15:20.

5. Who is the instigator of the persecution of the righteous?

"Be sober, be vigilant; because your adversary *the devil*,

as a *roaring lion*, walketh about, seeking whom he may devour." 1 Peter 5:8.

6. What motives impel the wicked to persecute the righteous?

a. Guilty conscience. "Cain, who was of that wicked one, . . . slew his brother. And wherefore slew he him? *Because his own works were evil*, and his brother's righteous." 1 John 3:12. "Yea, and *all that will live godly in Christ Jesus* shall suffer persecution." 2 Timothy 3:12.

b. Antagonism of the flesh to the spirit. "As then he that was born after the flesh *persecuted him that was born after the Spirit*, even so it is now." Galatians 4:29.

c. Perverted religion. "The time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

7. What example of fortitude in persecution has Jesus set us?

"Because Christ also suffered for us, *leaving us an example*, that ye should follow His steps: . . . who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:21-23.

8. In what spirit, therefore, are we urged to meet persecution?

"Rejoicing in hope; *patient in tribulation*; continuing instant in prayer." Romans 12:12.

9. What other examples of patient endurance do the Scriptures provide?

"Take, my brethren, *the prophets*, who have spoken in the name of the Lord, for an *example of suffering affliction, and of patience*." James 5:10.

10. How is the believer bound to be temporarily affected by tribulation?

"I said, *Oh that I had wings like a dove!* for then would I fly away, and be at rest." Psalm 55:6.

11. To what depths of despondency did even the Saviour momentarily come in His affliction?

"About the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, *My God, My God, why hast Thou forsaken Me?*" Matthew 27:46.

12. What emotion, however, will triumph over transitory heaviness of spirit?

"*Rejoice* ye in that day, and *leap for joy*: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6:23.

13. By what knowledge was Christ buoyed up in His terrible sufferings?

"He shall see of the travail of His soul, and *shall be satisfied*: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Isaiah 53:11.

14. What aspiration enabled Paul to suffer with fortitude in the cause of the gospel?

"But none of these things move me, neither count I my life dear unto myself, so *that I might finish my course with joy*, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

15. What example did Paul set of joy in tribulation?

"Therefore *I take pleasure in infirmities*, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:10.

NOTE.—“Be of good comfort, Master Ridley; play the man; we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.”—*Bishop Hugh Latimer at the stake.*

“How good it is that the old truths remain firm, that the Rock stands and will continue unshaken amid all the things that are against us. Let us not be impatient.”—*Pastor Martin Niemoeller in a letter to his wife from a concentration camp.*

16. How does God promise to sustain those who suffer for His sake?

“*Strengthened with all might*, according to His glorious power, unto all patience and long-suffering with joyfulness.” Colossians 1:11.

17. What will it be our privilege to share in the day of Christ’s triumph?

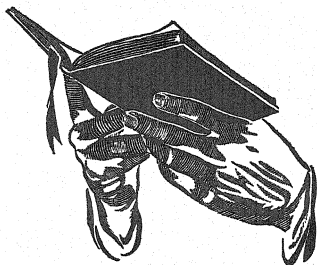
“If we *suffer*, we shall also *reign* with Him: if we deny Him, He also will deny us.” 2 Timothy 2:12.

NOTE.—“God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. ‘Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.’ Philipians 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor.”—E. G. White, *The Desire of Ages*, pages 224, 225.

18. Among what glorious company shall we have a place?

“He said to me, These are *they which came out of great tribulation*, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they *before the throne of God*, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.” Revelation 7:14, 15.

PART
ELEVEN



WHAT THE BIBLE
TEACHES ABOUT...

Prayer

The Privilege of Prayer

How to Pray

Prayers God Will Answer

For Whom Should We Pray?



The Privilege of Prayer

1. WHAT invitation to communion does God extend to man?

"*Draw nigh to God and He will draw nigh to you.*" James 4:8. "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*" Matthew 7:7, 8.

NOTE.—"The Christian's most important business of the day is talking with God. A thousand trivial duties clamor for attention, but none is as vital as prayer. We can sometimes go without lunch if we are pressed with business affairs, but we dare not go through the day without prayer."—Merlin L. Neff, *Power for Today*, page 239.

"Prayer is a great deal more than a privilege. Prayer is a God-given duty, and no man is excused from it, no matter what his belief, or character, or condition in life. God asks all men to pray, to prefer their requests before Him, to come unto Him continually, and tell Him out of their hearts, their hopes and fears and needs and desires."—George W. Truett, *We Would See Jesus*, page 125.

"All of the many phases of true prayer are included in the one idea of communing with God. There can be no proper prayer without such communing, or a desire for it. Where such communing exists, or is longed for, confession, supplication, intercession, adoration, meditation, outpouring of self, thanksgiving, and praise, commingle unconsciously."—H. Clay Trumbull, *Personal Prayer*, page 5.

2. Of what may we be assured as we approach God in prayer?

"O Thou that *hearest prayer*, unto Thee shall all flesh come." Psalm 65:2.

3. What is the attitude of the wicked toward the privilege of prayer?

"What is the Almighty, that we should serve Him? and *what profit should we have*, if we pray unto Him?" Job 21:15.

4. To whom do many in ignorance make their petitions?

"They have no knowledge that set up the wood of their graven image, and *pray unto a god that cannot save.*" Isaiah 45:20.

5. In contrast with the wicked, how did the psalmist respond to God's invitation to communion?

"When Thou saidst, Seek ye My face; my heart said unto Thee, *Thy face, Lord, will I seek.*" Psalm 27:8.

6. How appreciative was he of the privilege of prayer?

"*It is good for me to draw near to God:* I have put my trust in the Lord God, that I may declare all Thy works." Psalm 73:28.

NOTE.—"To pray is to expose oneself to the promptings of God; and, by the same token, to become less suggestible to the low persuasions of the world."—George Arthur Buttrick, *Prayer*, page 150.

"We must be in the spirit of prayer before we can pray. When we talk with men, our words flow naturally out of our characters; we like to impart our thoughts to them, and to receive theirs in return. And when we speak with God, our power of addressing Him, of holding communion with Him, depends upon the identity of our wills with His. This is the spirit of prayer, which leads us in all our actions silently to think of Him and refer them to Him."—H. E. J. Bevan, *Prayer*, page 5.

7. What will the Lord be to all who seek Him?

"There is no difference between the Jew and the Greek: for the same Lord over all is *rich unto all that call upon Him.*" Romans 10:12.

8. How does God's willingness to hear and answer compare with the readiness of earthly parents?

"If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your Father which is in heaven give good things to them that ask Him?" Matthew 7:11.

NOTE.—"Whatever an earthly child might ask of an earthly father, a spiritual child of God may ask of his heavenly Father; and in the spirit that is proper in an earthly child approaching his earthly father, a spiritual child of God may properly approach his heavenly Father. It is right for a child to be reverent, to be trustful, to be loving, as he comes to his father. It is right for a child to tell his father freely of his needs, of his wants, and of his wishes. It is right for a child to feel that his father knows better than he does whether his requests should be granted or denied; and he should accept cheerfully and with gratitude his father's decision in every case. This is as true in the case of a child of God coming to his heavenly Father, as of a child of man coming to his earthly father. . . .

"A prayer of a true child of God, offered in faith, will be for such things only as the child supposes he needs and has a right to ask for, in order to his filling his place and doing his work in life to better advantage. And every such prayer will of necessity be conditioned on God's knowledge that the thing asked for is best for the petitioner. Thus offered, every such prayer, whether it be for things in the realm of matter or of spirit, will be approved of God, and will be answered accordingly. God's word is pledged to this."—H. Clay Trumbull, *Personal Prayer*, pages 19, 20, 29.

9. Is God ever grudging in His answers to our prayers?

"If any of you lack wisdom, let him ask of God, that giveth to all men *liberally*, and upbraideth not; and it shall be given him." James 1:5.

NOTE.—"Petition is definite request of God for something I need. A man's whole life is utterly dependent upon the giving hand of God. Everything we need comes from Him. Our friendships, ability to make money, health, strength in temptation, and in sorrow, guidance in difficult circumstances, and in all of life's movements; help of all sorts, financial, bodily, mental, spiritual—all come from God, and necessitate a constant touch with Him. There needs to be a constant stream of petition going up, many times wordless prayer. And there will be a constant return stream of answer and supply coming down."—S. D. Gordon, *Quiet Talks on Prayer*, pages 38, 39.

10. How fully will He satisfy the desire of our hearts?

"This is the confidence that we have in Him, that, if we ask *anything* according to His will, He heareth us: and if we know that He hear us, *whatsoever we ask*, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

11. Is it possible for us to overtax His capacity to give?

"Now unto Him that is able to do *exceeding abundantly above all that we ask or think*, according to the power that worketh in us." Ephesians 3:20.

NOTE.—"There is no joy or duty or conflict or sorrow of life for which we cannot be better prepared by prayer. If the child would be kept from the paths of the destroyer while his heart is tender and his mind is not skilled to discern between good and evil, let him pray. If the young man would pass in safety through the dark scenes of trial and temptation, let him pray. If the weary, anxious, hard-working man of business would not be wholly given up to a life of earthly care and endless disappointment, let him pray. If the aged pilgrim would find the last days of life the best and enter the valley of the shadow of death in peace, let him pray. If anyone does not know by personal experience how much of heaven's promised rest can be secured for the soul even now by prayer, he had better leave every other lesson of life unlearned till he has mastered that."—Daniel March, *Night Scenes in the Bible*, pages 93, 94.

12. What personal testimony does the psalmist bear concerning God's answers to his own prayers?

"I sought the Lord, and He heard me, and delivered me from *all my fears*. . . . This poor man cried, and the Lord heard him, and saved him out of *all his troubles*." Psalm 34:4-6.

NOTE.—"Prayer is a fact of experience, and through all the ages the testimony of those who prayed has been that God hears and answers the prayers of His children."—Samuel Chadwick, *The Path to Prayer*, page 10.

13. On occasions, how immediate is the Lord's response to the prayers of His children?

"It shall come to pass, that *before they call*, I will answer; and *while they are yet speaking*, I will hear." Isaiah 65:24.

14. What complaint did the psalmist at one time make to God?

"O my God, I cry in the daytime, but *Thou hearest not*; and in the night season, and am not silent." Psalm 22:2.

15. What confession, however, was he led to make?

"I said *in my haste*, I am cut off from before Thine eyes: nevertheless Thou heardest the voice of my supplications when I cried unto Thee." Psalm 31:22.

16. What had he learned to do?

"I *waited patiently* for the Lord; and He inclined unto me, and heard my cry." Psalm 40:1.

NOTE.—"To come up to the fullest and loftiest exercise of the privilege of prayer, we must feel that the world and everything else is shut out and we are alone with God. Nothing can make our souls so pure and strong, nothing can arm us so completely for the great conflicts of life, as to be alone for one hour with infinite Truth and infinite Love; to lay open all the secret places of the heart to the search of the infinite Eye, and to put forth all the strength of the soul in grasping the hand of infinite Power."—Daniel March, *Night Scenes in the Bible*, page 93.

17. Of what may we be fully assured concerning the Lord's help?

"Let us therefore come *boldly* unto the throne of grace, that we may obtain mercy, and find *grace to help in time of need*." Hebrews 4:16.

18. What should God's answers to prayer evoke from us?

a. Love. "I *love the Lord*, because He hath heard my voice and my supplications." Psalm 116:1.

b. Praise. "I will *praise Thee*: for Thou hast heard me, and art become my salvation," Psalm 118:21.

10. How fully will He satisfy the desire of our hearts?

"This is the confidence that we have in Him, that, if we ask *anything* according to His will, He heareth us: and if we know that He hear us, *whatsoever we ask*, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

11. Is it possible for us to overtax His capacity to give?

"Now unto Him that is able to do *exceeding abundantly above all that we ask or think*, according to the power that worketh in us." Ephesians 3:20.

NOTE.—"There is no joy or duty or conflict or sorrow of life for which we cannot be better prepared by prayer. If the child would be kept from the paths of the destroyer while his heart is tender and his mind is not skilled to discern between good and evil, let him pray. If the young man would pass in safety through the dark scenes of trial and temptation, let him pray. If the weary, anxious, hard-working man of business would not be wholly given up to a life of earthly care and endless disappointment, let him pray. If the aged pilgrim would find the last days of life the best and enter the valley of the shadow of death in peace, let him pray. If anyone does not know by personal experience how much of heaven's promised rest can be secured for the soul even now by prayer, he had better leave every other lesson of life unlearned till he has mastered that."—Daniel March, *Night Scenes in the Bible*, pages 93, 94.

12. What personal testimony does the psalmist bear concerning God's answers to his own prayers?

"I sought the Lord, and He heard me, and delivered me from *all my fears*. . . . This poor man cried, and the Lord heard him, and saved him out of *all his troubles*." Psalm 34:4-6.

NOTE.—"Prayer is a fact of experience, and through all the ages the testimony of those who prayed has been that God hears and answers the prayers of His children."—Samuel Chadwick, *The Path to Prayer*, page 10.

13. On occasions, how immediate is the Lord's response to the prayers of His children?

"It shall come to pass, that *before they call*, I will answer; and *while they are yet speaking*, I will hear." Isaiah 65:24.

14. What complaint did the psalmist at one time make to God?

"O my God, I cry in the daytime, but *Thou hearest not*; and in the night season, and am not silent." Psalm 22:2.

15. What confession, however, was he led to make?

"I said *in my haste*, I am cut off from before Thine eyes; nevertheless Thou heardest the voice of my supplications when I cried unto Thee." Psalm 31:22.

16. What had he learned to do?

"*I waited patiently* for the Lord; and He inclined unto me, and heard my cry." Psalm 40:1.

NOTE.—"To come up to the fullest and loftiest exercise of the privilege of prayer, we must feel that the world and everything else is shut out and we are alone with God. Nothing can make our souls so pure and strong, nothing can arm us so completely for the great conflicts of life, as to be alone for one hour with infinite Truth and infinite Love; to lay open all the secret places of the heart to the search of the infinite Eye, and to put forth all the strength of the soul in grasping the hand of infinite Power."—Daniel March, *Night Scenes in the Bible*, page 93.

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How to Pray

1. WHAT counsel does Jesus give to those who seek communion with God in prayer?

"When thou prayest, enter into thy closet, and when thou hast *shut thy door*, pray to thy Father which is *in secret*; and thy Father which seeth in secret shall reward thee openly." Matthew 6:6.

NOTE.—"Prayer is likely to be undervalued by all but wise people because it is so silent and so secret. We are often deceived into thinking that noise is more important than silence. War sounds far more important than the noiseless growing of a crop of wheat, yet the silent wheat feeds millions, while war destroys them."—Frank C. Laubach, *Prayer, the Mightiest Force in the World*, page 24.

2. How shall we show reverence when approaching God in prayer?

"For this cause I *bow my knees* unto the Father of our Lord Jesus Christ." Ephesians 3:14. "O come, let us worship and *bow down*: let us *kneel* before the Lord our Maker." Psalm 95:6.

3. What, however, is more important than the physical posture?

"Let us *lift up our heart with our hands* unto God in the heavens." Lamentations 3:41. See also 1 Chronicles 22:19.

4. In whose name should our petitions be made to God?

"Whatsoever ye shall ask *in My name*, that will I do, that the Father may be glorified in the Son. If ye shall ask anything *in My name*, I will do it." John 14:13, 14.

NOTE.—“To pray in Christ’s name means something more than adding ‘for Christ’s sake’ to our petitions. . . . To pray in the name of Christ is to pray as one who is at one with Christ, whose mind is the mind of Christ, whose desires are the desires of Christ, and whose purpose is at one with that of Christ.”—Samuel Chadwick, *The Path of Prayer*, page 52.

“When we pray, of whom are we thinking? Of God or of ourselves? When we open our prayers with ‘Our Father,’ do we say it as a spoiled child comes to its parent and says ‘father,’ while it is not thinking at all of the father, but only of what it wants to get from him? When we say ‘Hallowed by Thy name,’ are we really thinking of God’s name, or of ourselves?”—Ralph W. Sockman, *The Highway of God*, page 141.

5. What help are we promised in making our petitions to God?

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself *maketh intercession for us* with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He *maketh intercession for the saints* according to the will of God.” Romans 8:26, 27.

6. What are the essential conditions of effectual prayer?

a. Faith. “All things, whatsoever ye shall ask in prayer, *believing*, ye shall receive.” Matthew 21:22.

b. Readiness to obey the will of God. “The eyes of the Lord are upon the *righteous*, and His ears are open unto their cry.” Psalm 34:15.

7. On the other hand, what will prevent God from hearing our prayers?

a. Cherished sin. “If I regard *iniquity in my heart*, the Lord will not hear me.” Psalm 66:18. See also Isaiah 59:1-3.

b. Unholy desires. “Ye ask, and receive not, because ye

ask amiss, that ye may consume it upon your lusts." James 4:3.

8. What test does the Lord often apply before answering prayer?

"He is a rewarder of them that *diligently* seek Him." Hebrews 11:6.

9. With what determination did Jacob seek to gain an answer to his prayer?

"He said, Let Me go, for the day breaketh. And he said, *I will not let Thee go, except Thou bless me.*" Genesis 32:26.

10. How may prayer be made more efficacious?

"When He was come into the house, His disciples asked Him privately, Why could not we cast him [the evil spirit] out? And He said unto them, This kind can come forth by nothing, but *by prayer and fasting.*" Mark 9:28, 29.

11. What must ultimately characterize all our prayers?

"He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless *not as I will, but as Thou wilt.*" Matthew 26:39.

12. What should always accompany our petition?

"Be careful for nothing; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Philippians 4:6.

13. How frequently did the psalmist approach God in prayer?

"*Evening, and morning, and at noon,* will I pray, and cry aloud: and He shall hear my voice." Psalm 55:17.

NOTE.—“Our godly forefathers were accustomed to open and close the day with periods of private devotion in which the gaze of God came home to them as directly as the path of light comes across a lake from the setting sun to the feet of the watcher. Such moments left them mellowed and repentant.

“But we in contrast quite usually begin the day with the morning paper and end it with the last news broadcast, both of which turn our minds toward not our own sins but the crimes and misdeeds of others. The result is that the hours which to our grandparents were times of repentance become to us periods of condemnation.”—Ralph W. Sockman, *The Highway of God*, page 48.

14. In the crises of life what example of Christ may we well follow?

a. Before day. “In the morning, *rising up a great while before day*, He went out, and departed into a solitary place, and there prayed.” Mark 1:35.

b. All night. “It came to pass in those days, that He went out into a mountain to pray, and continued *all night* in prayer to God.” Luke 6:12.

15. What should be combined with prayer?

“*Watch and pray*, that ye enter not into temptation.” Matthew 26:41.

NOTE.—“If prayer is friendship with God, that friendship should rule all our time. Work or play should wait on prayer, not prayer on work and play. But since our age is frenzied, since with all the time gained from time-saving devices we have ever less time to live, this fact is worth stress: prayer saves time, and the saving is genuine. When a man prays, his thought is proportioned and clear: evil memories are purged to save him from distraction, and he can meet responsibility with confidence. Another man may lack concentration, fill time with lost motion, and delay or blunder in decisions; but the praying man is in tune with life.”—George Arthur Buttrick, *Prayer*, page 265.

the great congregation: I will pay my vows before them that fear him.
 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD'S: and he is the governor among the nations.

29 All they that be set upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him: it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

PSALM 23.

A Psalm of David.

THE LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil;

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 24.

A Psalm of David.

THE earth is the LORD'S, and the fulness thereof: the world, and they that dwell therein.

2 As for resurrection, fulfilled in the Christ declares to His brethren

30 Adonai is in view as ruling

45. The great end and object of kingdom to Jehovah (LORD)

note; Gen. 15. 2, note.

Prayers God Will Answer

1. WHAT may we with confidence cry unto God?

"*Hear my prayer, O God; give ear to the words of my mouth.*" Psalm 54:2.

2. What was the chief burden of the psalmist's prayers?

"Then called I upon the name of the Lord; O Lord, I beseech Thee, *deliver my soul.*" Psalm 116:4. "Show us Thy mercy, O Lord, and *grant us Thy salvation.*" Psalm 86:5.

3. Of what was he sure when he pleaded for forgiveness?

"Thou, Lord, art *good*, and *ready to forgive*; and *plenteous in mercy* unto all them that call upon Thee." Psalm 86:5.

4. For what spiritual illumination did he also seek?

"I am Thy servant; *give me understanding*, that I may know Thy testimonies." Psalm 119:125.

5. How willing is God to give wisdom and understanding to His children?

"If any of you lack wisdom, let him ask of God, that *giveth to all men liberally*, and upbraideth not; and it shall be given him." James 1:5.

6. What other spiritual blessings did Paul desire for believers?

a. Love. "This I pray, that your *love* may abound yet more and more in *knowledge* and in all *judgment.*" Philip-
pians 1:9.

b. Spiritual strength. "That He would grant you, according to the riches of His glory, to be *strengthened with might* by His Spirit in the inner man." Ephesians 3:16.

c. Patience. "The Lord direct your hearts into the love of God, and into the *patient waiting* for Christ." 2 Thessalonians 3:5.

d. Sanctification. "The very God of peace *sanctify you wholly*; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

7. To what spiritual heights did Peter pray that believers might attain?

"The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, *make you perfect*, stablish, strengthen, settle you." 1 Peter 5:10.

8. For what should we also have courage to pray?

"O Lord, *correct me*, but with judgment; not in Thine anger, lest Thou bring me to nothing." Jeremiah 10:24.

9. For what temporal, as well as spiritual, needs may we properly pray?

"Give us this day *our daily bread*." Matthew 6:11.

10. Are there any matters too insignificant to be referred to Him in prayer?

"Be careful for nothing; but in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6.

NOTE.—"Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling, or vulgar we may deem it, which, if it affects our real interest or happiness, we

may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled onto God and not weary Him, though it has wearied the man."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 67.

11. What is an essential preparation for effectual service?

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

NOTE.—"The secret life of prayer, the open life of purity, the active life of service. Not one, nor the other, not any two, but all three, this is the true ideal. This is the true rounded life. And note sharply that this gives the true perspective of service. The service life grows up out of the other two. Its roots lie down in prayer and purity."—S. D. Gordon, *Quiet Talks on Service*, page 48.

12. What does God urge us to do in time of trouble?

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50:15.

NOTE.—"If we have asked God to keep us from temptation, and still meet it, then we believe that what we meet is of His ordering, and that good, and not evil, will come of it. Passing through His fire, we are purified. Warring in His warfare, we are rendered more hardy, faithful, and experienced. But if we have not asked His guidance, but have gone forth at our own charges and risks, then how can we with any confidence ask in temptation the help which very probably we should never have needed to ask had we asked God's guidance before?"—Taylor G. Bunch, *The Perfect Prayer*, page 110.

13. How many of our cares does Peter say we may cast upon the Lord?

"Casting all your care upon Him; for He careth for you."

1 Peter 5:7.

14. Should we, however, expect deliverance always and in all circumstances?

"For this thing I besought the Lord thrice, that it might depart from me." 2 Corinthians 12:8.

b. Spiritual strength. "That He would grant you, according to the riches of His glory, to be *strengthened with might* by His Spirit in the inner man." Ephesians 3:16.

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1 Peter 5:7.

14. Should we, however, expect deliverance always and in all circumstances?

"For this thing I besought the Lord thrice, that it might depart from me." 2 Corinthians 12:8.

15. Though God may not always grant us immediate relief, what does He promise?

"My grace is sufficient for thee: for My strength is made perfect in weakness." Verse 9.

16. In what attitude of mind, therefore, should all our petitions be made?

"He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matthew 26:39.

NOTE.—"In the very nature of things, it is clear that no child of God has a right to pray for that which he has no right to desire; and that he has no right to desire that which is not for his good, or for the good of those for whom he prays. Hence it is clear that a child of God has a right to pray unqualifiedly only for those things which he knows to be for good; while for those things which he thinks may be for good, but about which he cannot be sure, he is privileged to pray with the qualification in his prayer that God will grant them if they are for good, and withhold them if they are not so."—H. Clay Trumbull, *Personal Prayer*, pages 41, 42.

17. What comprehensive plea may believers properly make to the Lord?

"Do good, O Lord, unto those that be good, and to them that are upright in their hearts." Psalm 125:4.

For Whom Should We Pray?

1. WHAT responsibility rests upon those who know the power of prayer in their own experience?

"Pray one for another. . . . The effectual fervent prayer of a righteous man availeth much." James 5:16.

NOTE.—"The highest form of communion is not asking God for things for ourselves, but letting Him flow down through us, out over the world—in endless benediction."—Frank C. Laubach, *Prayer, the Mightiest Force in the World*, page 24.

2. Who will naturally have first place in our intercessory prayers?

Our loved ones. "The Angel which redeemed me from all evil, *bless the lads*; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Genesis 48:16.

3. From our families according to the flesh, to what greater family will our prayers turn?

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication *for all saints*." Ephesians 6:18.

4. For whom, among others, in the household of faith are we urged to pray?

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:15.

5. In our prayers for the church of God, who else should be especially upon our hearts?

God's ministers. "Finally, brethren, *pray for us*, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thessalonians 3:1.

NOTE.—"A praying church makes a successful preacher. You may take any humble little preacher, and let him be buttressed about by a church, that day in and day out beseeches God to make him valiant and skillful and strong in the Lord and in the power of His might, and he will be a mighty preacher."—George W. Truett, *We Would See Jesus*, pages 129, 130.

6. For what did Jesus enjoin His disciples to pray?

"Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; *pray ye therefore* the Lord of the harvest, *that He will send forth laborers into His harvest.*" Matthew 9:37, 38.

NOTE.—"An honest offering of this prayer implies a willingness on our part that God should use us in His harvest field in any capacity He pleases. . . . Christ will have a variety of labors for His servants in the great harvest field; and no men can be of real use to Him unless they are willing to work in any department of their Master's service, thankful for the privilege of doing the humblest service for such a Master and in such a cause."—Charles G. Finney, *Sermons on Gospel Themes*, page 321.

7. For what special blessing upon the church are believers in the latter days to pray?

"Ask ye of the Lord *rain in the time of the latter rain*; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." Zechariah 10:1.

8. Should our prayers extend to others beyond the household of faith?

"I exhort therefore, that, first of all, supplications, prayers,

intercessions, and giving of thanks, be made *for all men.*"
1 Timothy 2:1.

NOTE.—"Prayer is private, but not altogether private. It would be altogether private only if our life were altogether individual. It will demand corporate expression as long as life is held within the corporate bond. A man can be an athlete alone, but he is a finer athlete within the team experience: in baseball the spectators and players alike look askance at 'the individual performer' who nurses his batting average. A man can be a musician alone, forever playing solos, but he is an impoverished musician until he knows choral and symphonic music. A man can pray alone, and should, but his prayer also is incomplete without its comradeship."—George Arthur Buttrick, *Prayer*, page 238.

9. Whom does "all men" include?

"I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and *pray for them which despitefully use you*, and persecute you." Matthew 5:44.

10. Who is our great Example in intercessory prayer?

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now *to appear in the presence of God for us.*" Hebrews 9:24.

11. Are there any limits to the efficacy of intercessory prayer?

"If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. *There is a sin unto death:* I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." 1 John 5:16, 17.

12. For what sin is there no forgiveness?

"He that shall *blaspheme against the Holy Ghost* hath

never forgiveness, but is in danger of eternal damnation.”
Mark 3:29.

13. What place should temporal rulers and authorities have in our prayers?

“I exhort therefore, that . . . supplications, prayers, intercessions, and giving of thanks, be made for . . . *kings*, and for *all that are in authority*.” 1 Timothy 2:1, 2.

14. Why should we remember them?

“*That we may lead a quiet and peaceable life* in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.” Verses 2-4.

15. Whose kingdom, however, should be paramount in our prayers?

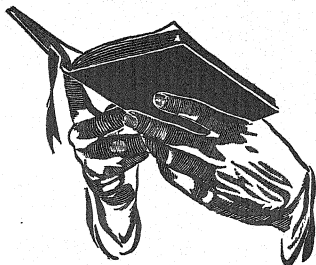
“*Thy kingdom come*.” Matthew 6:10.

16. For what glorious future state should we daily plead?

a. End of sin. “*Oh let the wickedness of the wicked come to an end*; but establish the just: for the righteous God trieth the hearts and reins.” Psalm 7:9.

b. Triumph of God's will and purpose. “*Thy will be done* in earth as it is in heaven.” Matthew 6:10.

PART
TWELVE



WHAT THE BIBLE
TEACHES ABOUT...

The Holy Spirit

The Holy Spirit

What Happened at Pentecost?

The Spirit and the Life

The Gifts of the Spirit



The Holy Spirit

1. WHO is associated with the Father and Son in the triune Godhead?

"Go ye therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." Matthew 28:19.

2. What statements make it quite clear that the Spirit is a Person and not merely a divine influence?

a. He is capable of speech. "He that hath an ear, let him hear *what the Spirit saith* unto the churches." Revelation 2:7.

b. He manifests emotions of pleasure, vexation, grief. "It seemed *good* to the Holy Ghost." Acts 15:28. "They rebelled, and *vexed* His Holy Spirit." Isaiah 63:10. "*Grieve* not the Holy Spirit of God." Ephesians 4:30.

NOTE.—"If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit; but if we think of Him in the Biblical way as a divine person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, 'How can the Holy Spirit get hold of and use me?'"—R. A. Torrey, in *The Fundamentals*, vol. 1, p. 55.

c. He has executive ability and is capable of purposive action. "All these worketh that one and the selfsame Spirit, *dividing to every man severally as He will*." 1 Corinthians 12:11. "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God *moved upon the face of the waters*." Genesis 1:2.

d. He works wonders. "Through mighty signs and wonders, *by the power of the Spirit of God*; so that from Jeru-

salem, and round about unto Illyricum, I have fully preached the gospel of Christ." Romans 15:19.

e. He gives guidance. "When He, the Spirit of truth, is come, *He will guide you* into all truth." John 16:13.

f. He appeals to the Father on behalf of men. "Likewise *the Spirit also helpeth our infirmities*: for we know not what we should pray for as we ought: but the Spirit itself *maketh intercession for us* with groanings which cannot be uttered." Romans 8:26.

NOTE.—"Not only does the Spirit understand the unexpressed yearnings of our innermost hearts, but He passes them on to the Saviour. . . . Knowing just what we need, the Holy Spirit inspires our yearnings, then translates these yearnings and dictates our appeal to Heaven. From the completely surrendered soul who may ask amiss, not understanding what is best, but desiring to yield all to the guidance of the Spirit, He takes the requests and directs the results according to God's plan. What a wonderful helper He is!"—Lynn H. Wood, *Mysteries Unveiled*, page 229.

3. What part had the Spirit in the work of creation?

"The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God *moved upon the face of the waters.*" Genesis 1:2.

4. Since the entrance of sin how has God communicated with man?

"The prophecy came not in old time by the will of man: but holy men of God spake as they were *moved by the Holy Ghost.*" 2 Peter 1:21.

5. How was the Holy Spirit associated with the incarnation?

"The angel answered and said unto her, *The Holy Ghost shall come upon thee*, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Luke 1:35.

6. In what way did God manifest His approval of Jesus at His baptism?

"John bare record, saying, *I saw the Spirit descending from heaven* like a dove, and it abode upon Him." John 1:32.

7. How was Jesus empowered for His ministry?

"Jesus returned in *the power of the Spirit* into Galilee; and there went out a fame of Him through all the region round about." Luke 4:14.

8. By what power was Jesus fortified to endure the cross?

"How much more shall the blood of Christ, who *through the eternal Spirit* offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:14.

9. What part did the Spirit have in the resurrection of Jesus?

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but *quickened by the Spirit*." 1 Peter 3:18.

10. Who was appointed to take the place of Jesus at His ascension?

"I will pray the Father, and He shall give you *another Comforter*, that He may abide with you forever; even *the Spirit of truth*." John 14:16, 17.

NOTE.—"*A Comforter*. The word is a wide one. It means one who comforts, or who pleads, or who exhorts; one who 'calls us to his side,' as a father does his child when he has some special thing to say. The Holy Ghost is all this to us. How little we use Him, or trust Him, or lean on Him, or love Him, or deal with Him. And how much we suffer loss by this neglect! How much do we grieve and vex Him! We might be so much more full of peace, and light, and love, and holiness, and strength, and comfort, did we but employ this 'Com-

forter' more constantly, more trustfully."—Horatius Bonar, *Light and Truth*, page 373.

11. How is the Spirit active in the work of redemption?

a. Convicts of sin, makes known divine righteousness, and warns of judgment. "When He is come, *He will reprove the world* of sin, and of righteousness, and of judgment." John 16:8.

b. Regenerates. "Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water and of the Spirit*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is *born of the Spirit is spirit*." John 3:5, 6.

NOTE.—"We talk of reconstruction. That is outward. The New Testament talks of rebirth. That is inward. How much farther must we move in the wrong direction before the miserable heresy of humanism—that within man lies all the power he needs to transform himself and the world—receives its deathblow?"—Leslie D. Weatherhead, *In Quest of a Kingdom*, page 14.

"Being born, the first or the second time, is clearly not a duty to be performed by ourselves. No man can 'born' himself. Turning to God, submitting himself to God—that is a duty. Being made a new man, being spiritually renewed, being given a clearer sight—that is a blessing from above. Turning, trusting—that is man's part. Renewing, regenerating—that is God's part. If we will do our part, God can be relied on to do His part. To doubt this is wrong and unjustifiable."—H. Clay Trumbull, *Our Misunderstood Bible*, page 92.

12. In what further work is the Spirit engaged on behalf of the children of God?

a. Sanctifies. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being *sanctified by the Holy Ghost*." Romans 15:16.

b. Illuminates. "Howbeit when He, the Spirit of truth, is come, He will *guide you into all truth*: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." John 16:13.

c. Empowers. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but *by My Spirit*, saith the Lord of hosts." Zechariah 4:6.

NOTE.—"If we realize that God's Spirit is the guarantee for the success of work done for God, we shall escape the vulgar error of measuring the importance of things by their size. . . . If we try to get so near God as to see things with His eyes, we shall be saved from many a false estimate of what is great and what is small, and may have our own poor little doings invested with strange dignity, because He deigns to behold and bless them."—Alexander Maclaren, *The Books of Ezekiel, Daniel and the Minor Prophets*, pages 299, 300.

d. Protects. "When the enemy shall come in like a flood, the *Spirit of the Lord shall lift up a standard against him*." Isaiah 59:19.

NOTE.—"The Holy Spirit may help us, will surely help us, just as far as He can, even if we do not know His name or ever call upon Him. But there is so much more that He might do for us if we would only open our hearts and ask Him to come into them. Remember, He is God, and God is love. And no man ever asks God to come into his heart and holds his heart open to God, without God's entering."—Phillips Brooks, *The Candle of the Lord*, page 230.

13. In what mighty way will the activity of the Spirit be manifest in the latter days?

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the *former rain* moderately, and He will cause to come down for you the rain, the former rain, and the *latter rain* in the first month." Joel 2:23. See also Hosea 6:3.

14. In what way will the work of the Spirit in the latter days correspond with that at Pentecost?

"With many other words did he testify and exhort, saying, *Save yourselves* from this untoward generation." Acts 2:40. "*Come out of her*, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

What Happened at Pentecost?

1. By what means was Israel instructed in the wilderness?

"Thou gavest also *Thy good Spirit* to instruct them, and withheldst not Thy manna from their mouth, and gavest them water for their thirst." Nehemiah 9:20.

2. Through whom did the prophets receive their messages?

"The prophecy came not in old time by the will of man: but holy men of God spake as they were *moved by the Holy Ghost.*" 2 Peter 1:21.

3. How did the children of Israel relate themselves to these ministrations of the Spirit of God?

"They rebelled, and *vexed His Holy Spirit.*" Isaiah 63:10.

4. What attitude did the Spirit therefore adopt toward Israel?

"Therefore He was turned to be *their enemy*, and He fought against them." Verse 10.

5. With what promise did God encourage the faithful remnant?

"It shall come to pass *afterward*, that *I will pour out My Spirit upon all flesh.*" Joel 2:28. See also Isaiah 44:3.

6. What profound results would follow this new outpouring of the Spirit?

"I will put My Spirit within you, and *cause you to walk*

in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:27.

7. By whom was the promise of the Spirit renewed?

John the Baptist. "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall *baptize you with the Holy Ghost, and with fire.*" Matthew 3:11.

8. In what fuller way did Jesus tell the disciples of the coming outpouring of the Spirit?

"I will pray the Father, and He shall give you *another Comforter*, that He may abide with you forever; even the *Spirit of truth*; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17.

9. After His resurrection how did Jesus assure His disciples that the promise was about to be fulfilled?

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but *ye shall be baptized with the Holy Ghost not many days hence.*" Acts 1:4, 5.

10. In what spectacular way was the promise fulfilled?

"When *the Day of Pentecost* was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues like as of fire*, and it sat upon each of them. And they were all filled with the Holy Ghost." Acts 2:1-4.

NOTE.—“The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as Priest and King, received all authority in heaven and on earth, and was the Anointed One over His people.” —E. G. White, *The Acts of the Apostles*, page 39.

11. What transformation did the Spirit work in the disciples?

“They . . . began to speak with other *tongues*, as the Spirit gave them utterance.” Acts 2:4.

12. What revolutionary results followed when they witnessed in the power of the Spirit?

“Now when they heard this, they were *pricked in their heart*, and said unto Peter and to the rest of the apostles, Men and brethren, *what shall we do?* . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . . . And many wonders and signs were done by the apostles.” Verses 37-43.

13. How did Peter explain the miracle of Pentecost to the multitude?

“*This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh.*” Verses 16, 17. Read verse 18.

14. What promise was extended to all who responded to the gospel appeal?

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and *ye shall receive the gift of the Holy Ghost.*” Verse 38.

The Spirit and the Life

1. IN what way are believers distinguished from the world?

"Now we have received, not the *spirit of the world*, but the *Spirit which is of God*; that we might know the things that are freely given to us of God." 1 Corinthians 2:12. "God, who hath also *given unto us His Holy Spirit*." 1 Thessalonians 4:8.

✓2. On what conditions does God bestow the gift of the Spirit?

a. Repentance. "*Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "Thou hast neither part nor lot in this matter: for *thy heart is not right* in the sight of God." Acts 8:21.

b. Faith in God and in Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith*." Galatians 3:13, 14.

c. Obedience to His will. "We are His witnesses of these things; and so is also the Holy Ghost, *whom God hath given to them that obey Him*." Acts 5:32.

3. In what ways is the coming of the Spirit described?

a. Shed upon men. "Which He *shed on us* abundantly through Jesus Christ our Saviour." Titus 3:6.



b. Anointing men. "Ye have an *unction* from the Holy One, and ye know all things." 1 John 2:20.

c. Baptizing men. "By one Spirit are we all *baptized* into one body." 1 Corinthians 12:13.

4. How closely does the Holy Spirit associate Himself with the life of believers?

"He shall give you another Comforter, . . . even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He *dwelleth with you*, and *shall be in you*." John 14:16, 17. "What? know ye not that your body is the *temple of the Holy Ghost* which is in you, which ye have of God, and ye are not your own? 1 Corinthians 6:19.

NOTE.—"He [Jesus] told them that, in spite of all the anguish with which they contemplated the coming separation from Him, it was actually *better* for them that His personal presence should be withdrawn in order that His spiritual presence might be yet nearer to them than it ever had been before. This would be effected by the coming of the Holy Ghost, when He who was now *with* them should be ever *in* them."—Dean Farrar, *Life of Christ*, chapter 56.

5. How fully does the Spirit desire to take possession of the lives of believers?

"Be not drunk with wine, wherein is excess; but *be filled with the Spirit*." Ephesians 5:18. "He [Barnabas] was a good man, and *full of the Holy Ghost* and of faith." Acts 11:24.

6. What work does the indwelling Spirit accomplish in the life of the believer?

a. Mortification of sinful desires. If ye live after the flesh, ye shall die: but if ye through the Spirit do *mortify the deeds of the body*, ye shall live." Romans 8:13.

b. Sanctification of the life. "We are bound to give

thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through *sanctification of the Spirit* and belief of the truth." 2 Thessalonians 2:13.

NOTE.—"The Spirit brings home to the soul a very deep and awful sense of its own helplessness to make itself holy. He brings us, as it has been put, to the end of self—to something like self-despair—to the same condition as to holiness which we formerly knew as to conversion and the new life. Strange as it sounds, we never make much progress in holiness till we find that we can do nothing to produce it. . . . There is within the soul of the believer so dealt with an ever-growing hunger after righteousness, which cannot be appeased till he receives the desire of his heart."—James Elder Cumming, *Through the Eternal Spirit*, pages 159, 160.

c. Peace of soul. "For the kingdom of God is . . . *righteousness*, and *peace*, and *joy* in the Holy Ghost." Romans 14:17. Now the God of hope fill you with all *joy* and *peace* in believing, that ye may abound in *hope*, through the power of the Holy Ghost." Romans 15:13.

7. By what visible evidences is the Spirit's activity manifest in the life?

"The *fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23. "The *fruit of the Spirit* is in all goodness and righteousness and truth." Ephesians 5:9.

8. What divine illumination is promised to believers through the Spirit?

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

9. By what means are God's messengers equipped for service?

"The manifestation of the Spirit is *given to every man to profit withal*. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, *dividing to every man severally as He will.*" 1 Corinthians 12:7-11.

10. Upon what power may the children of God rely?

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, *but by My Spirit*, saith the Lord of hosts." Zechariah 4:6. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." Acts 1:8.

11. In view of the benefits resulting from the indwelling of the Spirit, what did the psalmist ask God never to do?

"Cast me not away from Thy presence; and *take not Thy Holy Spirit from me.*" Psalm 51:11.

12. How may we prove ourselves worthy of the abiding presence of the Spirit?

"*Quench not the Spirit.*" 1 Thessalonians 5:19. "*Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*" Ephesians 4:30.

13. What will be the glorious outcome of sowing to the Spirit?

"He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit *reap life everlasting.*" Galatians 6:8.

The Gifts of the Spirit

1. WHEN Jesus ascended to heaven, what did He receive from the Father on behalf of His disciples?

"Thou hast ascended on high, Thou hast led captivity captive: *Thou hast received gifts for men.*" Psalm 68:18. See also Ephesians 4:7, 8.

2. Through whom are these spiritual gifts communicated to men?

"God also bearing them witness, both with signs and wonders, and with divers miracles, and *gifts of the Holy Ghost*, according to His own will." Hebrews 2:4.

3. How anxious was Paul that the church should understand the nature and purpose of spiritual gifts?

"Now concerning spiritual gifts, brethren, *I would not have you ignorant.*" 1 Corinthians 12:1.

4. Is there more than one gift of the Spirit?

"Now there are *diversities of gifts*, but the same Spirit." Verse 4.

5. What are some of the gifts of the Spirit?

"He gave some, *apostles*; and some, *prophets*; and some, *evangelists*; and some, *pastors* and *teachers*." Ephesians 4:11. See also 1 Corinthians 12:28.

6. Elsewhere what other gifts of the Spirit does Paul enumerate?

"To one is given by the Spirit the word of *wisdom*; to another the word of *knowledge* by the same Spirit; to another *faith* by the same Spirit; to another the gifts of *healing* by the same Spirit; to another the working of *miracles*; to another *prophecy*; to another *discerning of spirits*; to another divers kinds of *tongues*; to another the *interpretation of tongues*." 1 Corinthians 12:8-10.

7. On what basis are the gifts of the Spirit dispensed?

a. According to the will of God. "All these worketh that one and the selfsame Spirit, *dividing to every man severally as He will*." Verse 11.

b. Appropriate to the individual. "Every man hath *his proper gift* of God, one after this manner, and another after that." 1 Corinthians 7:7.

8. How is the Christian's experience enriched by spiritual gifts?

"I thank my God always on your behalf; . . . that in everything ye are *enriched* by Him, *in all utterance*, and *in all knowledge*." 1 Corinthians 1:4, 5.

9. What may the Christian, therefore, legitimately covet?

"Covet earnestly *the best gifts*." 1 Corinthians 12:31.

10. What, however, is even more to be desired than the gifts of the Spirit?

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *charity*, I am nothing." 1 Corinthians 13:2. See also 1 Corinthians 14:1.

11. For what purpose are the gifts of the Spirit conferred?

"The manifestation of the Spirit is given *to every man to profit withal*." 1 Corinthians 12:7.

12. In what ways does the church profit from the exercise of spiritual gifts?

"For the *perfecting of the saints*, for the *work of the ministry*, for the *edifying of the body of Christ*." Ephesians 4:12.

13. What responsibility, therefore, does the recipient have toward his gifts?

"As every man hath received the gift, even so *minister the same* one to another, as *good stewards* of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: *that God in all things may be glorified* through Jesus Christ." 1 Peter 4:10, 11. See also Romans 12:6-8.

14. How did Paul encourage Timothy in the use of his particular gifts?

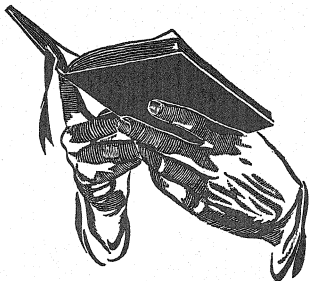
"Wherefore I put thee in remembrance that thou *stir up the gift of God*, which is in thee by the putting on of my hands." 2 Timothy 1:6. "*Neglect* not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Timothy 4:14.

NOTE.—"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. . . . The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness."—E. G. White, *The Desire of Ages*, pages 250, 251.

15. How long will the gifts of the Spirit be made available?

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fullness of Christ." Ephesians 4:13.

PART
THIRTEEN



WHAT THE BIBLE
TEACHES ABOUT ...

Angels

Who Are the Angels?

Why Are Some Angels Bad?

Spiritism—Ancient and Modern

Angel Ministry



EDWIN H. BLASHFIELD, ARTIST

Who Are the Angels?

1. WHAT controversy was there in Christ's day as to the existence of beings of a higher order than man?

"The Sadducees say that there is no resurrection, neither *angel*, nor *spirit*: but the Pharisees confess both." Acts 23:8.

2. In what visions are the inhabitants of heaven brought to view?

"I [Micaiah] saw the Lord sitting upon His throne, and all *the host of heaven* standing on His right hand and on His left." 2 Chronicles 18:18. "I [John] beheld, and I heard the voice of *many angels* round about the throne." Revelation 5:11.

3. Are these heavenly intelligences around the throne of God created beings?

"Thou, even Thou, art Lord alone; *Thou hast made heaven, the heaven of heavens, with all their host*, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee." Nehemiah 9:6.

4. How does a man compare, in status, with the angels?

"Thou hast made him *a little lower than the angels*." Psalm 8:5.

5. What homage do the angels render to Jesus?

"Again, when He bringeth in the First-begotten into the

world, He saith, *And let all the angels of God worship Him.*" Hebrews 1:6. See also 1 Peter 3:21, 22.

6. What do we know of the nature of the angels?

"Who maketh His angels *spirits*; His ministers a flaming fire." Psalm 104:4.

7. How glorious are the angels in appearance?

"His body also was like the beryl, and his face *as the appearance of lightning*, and his eyes *as lamps of fire*, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Daniel 10:6. "His countenance was *like lightning*, and his raiment *white as snow.*" Matthew 28:3.

8. How superior to mankind are they in intelligence?

"My lord is wise, according to the wisdom of an angel of God, *to know all things that are in the earth.*" 2 Samuel 14:20.

9. What, however, is one example of knowledge withheld even from the angels?

"Of that day and hour knoweth no man, *no, not the angels of heaven*, but My Father only." Matthew 24:36.

10. Do they exceed men in power?

"Whereas angels, which are *greater in power and might*, bring not railing accusation against them before the Lord." 2 Peter 2:11. "Bless the Lord, ye His angels, *that excel in strength.*" Psalm 103:20.

11. How has their power been demonstrated?

a. Circumvention of physical laws. "The angel of the

Lord by night *opened the prison doors*, and brought them forth." Acts 5:19.

NOTE.—"What we call physical law is no obstruction to angelic ministrations. Bolts and bars and prison gates disappear at their volition, and dungeons like palaces shine in their presence. No place can be so dismal, no cavern so deep and dark, no Inquisition cell so hidden and fetid, no fortress so strongly guarded, that they cannot find quick and easy access, if a child of God is there."—E. A. Stockman, *Footprints of Angels*, pages 74, 75.

b. Power over rapacious animals. "My God hath sent His angel, and hath *shut the lions' mouths*, that they have not hurt me." Daniel 6:22.

c. Protection of saints. "The angel of the Lord *encampeth round about them that fear Him*, and *delivereth them*." Psalm 34:7.

d. Destruction of sinners. "It came to pass that night, that the angel of the Lord went out, and *smote in the camp of the Assyrians an hundred fourscore and five thousand*: and when they [the Israelites] arose early in the morning, behold, they [the Assyrians] were all dead corpses." 2 Kings 19:35.

12. What do we know of the moral character of the good angels?

a. Holy. "When the Son of man shall come in His glory, and all the *holy angels* with Him, then shall He sit upon the throne of His glory." Matthew 25:31. See also Mark 8:38.

b. Obedient to the will of God. "Bless the Lord, ye His angels, that excel in strength, *that do His commandments*, hearkening unto the voice of His word." Psalm 103:20.

13. How many angels are there?

"I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the num-

ber of them was *ten thousand times ten thousand, and thousands of thousands.*" Revelation 5:11. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable company of angels.*" Hebrews 12:22.

14. What special orders of angels are mentioned by name in the Scriptures?

a. Cherubim. "Then I looked, and, behold, in the firmament that was above the head of the *cherubims* there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." Ezekiel 10:1.

b. Seraphim. "Above it stood the *seraphims*: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isaiah 6:2.

15. Who is the Leader of the angels?

"Yet *Michael the Archangel*, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

16. Have we any means of identifying the Archangel Michael?

"At that time shall *Michael* stand up, *the great Prince* which standeth for the children of thy people." Daniel 12:1. "The *Lord Himself* shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

17. Are any of the immediate subordinates of Michael named in Scripture?

"I heard a man's voice between the banks of Ulai, which

called, and said, *Gabriel*, make this man to understand the vision." Daniel 8:16.

18. What other angel, now fallen, once held a high position in heaven?

"How art thou fallen from heaven, O *Lucifer*, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isaiah 14:12.

NOTE.—See study entitled, "Why Are Some Angels Bad?" page 380.

19. How are the angels employed?

a. Worship. "All the angels stood round about the throne, and . . . *worshiped God*, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Revelation 7:11, 12.

b. Service. "Bless ye the Lord, all ye His hosts; ye ministers of His, *that do His pleasure*." Psalm 103:21.

20. In what work do they eagerly engage?

"Are they not all *ministering spirits*, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14.

Why Are Some Angels Bad?

1. How does the Bible distinguish between the good and the evil angels?

"I charge thee before God, and the Lord Jesus Christ, and *the elect angels*, that thou observe these things without preferring one before another, doing nothing by partiality."

1 Timothy 5:21.

2. How did some angels come to incur the wrath of God?

"The angels which *kept not their first estate*, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. See also 2 Peter 2:4.

3. Who was the leader in this revolt against the government of heaven?

"How art thou fallen from heaven, O *Lucifer*, son of the morning!" Isaiah 14:12.

4. Through sinful pride to what did Lucifer aspire?

"For thou hast said in thine heart, *I will ascend into heaven*, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; *I will be like the Most High.*" Verses 13, 14.

5. By seducing some of the other angels, what conflict did he precipitate in heaven?

"There was *war in heaven*: Michael [Christ] and His

angels fought against the dragon; and the dragon [Lucifer] fought and his angels, and prevailed not." Revelation 12: 7, 8.

6. What punishment did God mete out to the rebellious Lucifer, and how was he renamed?

"He said unto them, I beheld *Satan* as lightning *fall from heaven.*" Luke 10:18. "And the great *dragon* was cast out, that old *serpent*, called the *devil*, and *Satan.*" Revelation 12:9.

7. What punishment fell also upon the angels who associated with him?

"Neither was their place found any more in heaven. . . . He was cast out into the earth, and *his angels were cast out with him.*" Verses 8, 9.

8. Against whom is he now directing his deceptions?

"And the great dragon was cast out, that old serpent, called the devil, and Satan, which *deceiveth the whole world.*" Verse 9.

NOTE.—"The facts of history concur with the statements of revelation in forcing upon us the unwelcome conviction that the human race is subject to the malevolent influence of an organized and all-pervading demonism. Alike in the career of nations and in the phenomena of personal destiny, the presence of demoniacal skill and power is often prominent, frequently dominant, always evil."—E. A. Stockman, *Footprints of Angels*, page 2.

9. How do Satan and the evil angels seek to enslave men?

By tempting them to do evil. "I fear, lest by any means, *as the serpent beguiled Eve* through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Corinthians 11:3.

NOTE.—"Satan and all his angels are continually warring against us, and watching over every child of man. They are ever watching to

see whose outward or inward circumstances, whose prosperity or adversity, whose health or sickness, whose friends or enemies, whose youth or age, whose knowledge or ignorance, whose blindness or idleness, whose joy or sorrow, may lay them open to temptation. And they are perpetually ready to make the utmost advantage of every circumstance. These skillful wrestlers espy the smallest slip we make, and avail themselves of it immediately."—John Wesley, *Sermons on Several Occasions*, vol. 2, pp. 142, 143.

10. In what fateful conflict are we therefore called upon to engage?

"We wrestle not against flesh and blood, but against principalities, against powers, *against the rulers of the darkness of this world, against spiritual wickedness in high places.*" Ephesians 6:12.

11. How active will Satan become as the end approaches?

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, *having great wrath*, because he knoweth that he hath but a short time." Revelation 12:12.

12. Against what particular satanic activities of the latter days are we expressly warned?

a. Doctrines of devils. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils.*" 1 Timothy 4:1.

b. International machinations. "They are the *spirits of devils*, working miracles, which *go forth unto the kings of the earth* and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14.

13. What evidence clearly indicates, however, that Satan and his angels acknowledge God's power and justice?

"Thou believest that there is one God; thou doest well: *the devils also believe, and tremble.*" James 2:19.

14. How may we be assured of victory in the conflict with the powers of evil?

"Put on *the whole armor of God*, that ye may be able to stand against the wiles of the devil." Ephesians 6:11. See also verses 13-17.

15. What will be their ultimate doom?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, *into everlasting fire, prepared for the devil and his angels.*" Matthew 25:41.



Spiritism--Ancient and Modern

1. AGAINST what evil spiritual powers did God warn His chosen people?

"Regard not them that have *familiar spirits*, neither seek after wizards, to be defiled by them: I am the Lord your God." Leviticus 19:31.

NOTE.—"Nearly all forms of ancient sorcery and witchcraft were founded upon a belief in communion with the dead. Those who practiced the arts of necromancy claimed to have intercourse with departed spirits, and to obtain through them a knowledge of future events. . . . The 'familiar spirits' were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship."—E. G. White, *Patriarchs and Prophets*, pages 684, 685.

2. With what other forms of spirit possession were they forbidden to have any dealings?

"There shall not be found among you anyone . . . that useth *divination*, or an *observer of times*, or an *enchanter*, or a *witch*, or a *charmer*, . . . or, a *necromancer*. For all that do these things are an abomination unto the Lord." Deuteronomy 18:10-12.

3. What king of Israel disobeyed the divine command and sought after evil spirits?

"When *Saul* inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, *Seek me a woman that hath a familiar spirit*, that I may go to her, and inquire of her. And

his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor." 1 Samuel 28:6, 7.

4. How was he punished for his sin?

"So *Saul died for his transgression* which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." 1 Chronicles 10:13.

5. Who else followed the wicked example of Saul and led Israel deeper into iniquity?

"He [Jeroboam] ordained him priests for the high places, and *for the devils*, and for the calves which he had made." 2 Chronicles 11:15.

6. What urgent counsel did Isaiah give the nation as it continued to seek evil spirits?

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; *should not a people seek unto their God?* for the living to the dead?" Isaiah 8:19.

7. On what occasion did Jesus come in contact with a victim of spirit possession?

"There was in their synagogue *a man with an unclean spirit*; and he cried out." Mark 1:23.

8. For what did the spirit plead on recognizing Jesus?

"*Let us alone*; what have we to do with Thee, thou Jesus of Nazareth? *art Thou come to destroy us?* I know Thee who Thou art, the Holy One of God." Verse 24.

9. What command did Jesus give the evil spirit, and how did it respond?

"And Jesus rebuked him, saying, *Hold thy peace*, and *come out of him*. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. Verses 25, 26.

10. How were the people affected by the miracle?

"And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for *with authority commandeth He even the unclean spirits*, and they do obey Him." Verse 27.

11. What was included among the powers Jesus gave to the disciples?

"These signs shall follow them that believe; In My name shall they *cast out devils*." Mark 16:17.

12. How was this promise fulfilled in the ministry of Peter?

"There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were *vexed with unclean spirits*: and *they were healed every one*." Acts 5:16.

13. By whom was Paul once molested while in Macedonia?

"It came to pass, as we went to prayer, *a certain damsel possessed with a spirit of divination* met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." Acts 16:16, 17.

14. What was he enabled to do by the power of God?

"And this did she many days. But Paul, being grieved,

turned and said to the spirit, I command thee in the name of Jesus Christ to *come out of her*. And he came out the same hour." Verse 18.

15. For what did Paul condemn the Gentiles?

"The things which the Gentiles sacrifice, *they sacrifice to devils*, and not to God." 1 Corinthians 10:20.

16. How incompatible is evil spirit communication with the Christian faith?

"And I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye *cannot be partakers of the Lord's table, and of the table of devils*." Verses 20, 21.

17. What did Christian converts who had dabbled in the occult do when they accepted the gospel?

"Many of them also which used curious arts *brought their books together, and burned them* before all men." Acts 19:19.

18. What supreme effort will Satan and the evil spirits put forth in the last days to bring the world to ruin?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils*." 1 Timothy 4:1.

NOTE.—One ardent believer in spiritism has admitted:

"We have, unhappily, to deal with absolute cold-blooded lying on the part of wicked or mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of willful deception, which occasionally are mixed up with good and true communications. There is nothing more puzzling than the fact that one may get a long, connected description with every detail given, and then it may prove to be entirely a concoction."—Sir Arthur Conan Doyle, *The New Revelation*, page 123.

Another strong exponent of spiritism has gone further:

"The only alternative in the best cases is to imagine a sort of super-

normal mischievousness so elaborately misleading that it would have to be stigmatized as vicious or even diabolical."—Sir Oliver Lodge, *Raymond*, page 347.

"A year after the death of 'Sherlock Holmes,' the daily press of our land reported the confession of his favorite medium, Nino Pecararo. For more than eleven years he had hoodwinked Sir Arthur Conan Doyle, as well as a host of other seekers after a word from the beyond. This famous medium acknowledged that he had never seen or heard a spirit and that he did not think anyone else had ever done so. He averred that he had grown weary of giving séances and then letting spiritism reap the rewards from his trickery."—Andrew W. Blackwood, *Preaching From Samuel*, page 167.

19. Through what avenue will their deceptive power be particularly exerted?

"Wherefore if they shall say unto you: . . . Behold, He is in the *secret chambers*; believe it not." Matthew 24:26.

NOTE.—This is clearly a reference to the secrecy of the spiritist séance.

"A conjurer does things that baffle our reasoning powers and defy our senses to explain; but does it all by sleight of hand and apparatus, and by means well understood by us. In a séance it is not so. We there see marvels as inexplicable to us as conjuring tricks; but here there is no conjurer apparent; on the contrary, a medium is seen lying or sitting in a trance, more or less asleep, while weird physical phenomena go on all around, seeking from us a belief that they proceed from superhuman powers of which we know nothing. . . . Hundreds of innocent young people regard these as popular, quite harmless, and often very amusing drawing-room diversions, being ignorant that in very many cases they have proved to be the portals to a growing and most undesirable acquaintance with another world. . . . It is not long before the whole current of the life becomes a little changed, and the character alters for the worse."—A. T. Schofield, *Modern Spiritism*, pages 49-51.

20. What common deceptions used upon ancient Israel may be expected in the latter-day manifestations of spirit activity?

a. Necromancy, or alleged contact with the dead.

b. Divination, or prognostication by astrology and other means.

c. Sorcery, or the working of miracles by occult powers.

NOTE.—“The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating.”—F. F. Morse, *Practical Occultism*, page 85.

Prominent in the propaganda of modern spiritism are claims of “psychic healers.” Often these healers, it is alleged, work to the instruction of famous doctors who have “passed over.”

21. How are alleged spirit manifestations to be tested?

“Beloved, believe not every spirit, but *try the spirits* whether they are of God.” 1 John 4:1.

22. By what standard are they to be tried?

“*To the law and to the testimony*: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.

NOTE.—The satanic power behind spiritism is clearly indicated by such declarations of belief as the following:

Spiritists do not accept the Scriptures as a worthy basis of belief.

“We have no desire to hide the plain fact that there is much in some parts of the Bible which does not amalgamate with our teaching, being, indeed, the admixture of human error which came through the mind of the chosen medium.” “In no case are the books as they now stand the work of their reputed author. They are the compilation of Ezra and his scribes, and do but embody the conceptions and legends of the period. . . . We mention this to avoid at once the necessity of replying to any texts from these books which may be quoted as an argument.”—William Stainton Moses, *Spirit Teachings*, pages 74, 189.

Spiritists do not recognize the atoning work of Jesus Christ in behalf of mankind.

“They [the spirits] also testify that Jesus Christ has nothing to do with the question of life and death, and they know nothing about the ‘mediation of our Saviour Jesus Christ.’”—James A. Findlay, *The Rock of Truth*, page 288.

“Neither have we made any mention of a boundless store of merit laid up for him in the death of the sinless Son of God. . . . No such fable finds a place in our knowledge. We know of no store of merit save that which man lays up for himself by slow and laborious

processes.”—William Stainton Moses, *Spirit Teachings*, pages 158, 159.

Spiritists do not believe in the second advent of Jesus Christ.

“Jesus Christ is now arranging His plans for the gathering of His people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past. I have heard something of this from other sources. Is this then the return of Christ? It is the spiritual return. There will be no such physical return as man has dreamed of. This will be the return to His people, by the voice of His messengers speaking to those whose ears are open.”—*Ibid.*, pages 150, 151.

23. What does the Bible teach as to the possibility of communication with the dead?

“The living know that they shall die: but *the dead know not anything*. . . . Neither have they any more a portion forever in anything that is done under the sun.” Ecclesiastes 9:5, 6.

24. Who are the spirits who purport to be dead relatives and friends?

They are “seducing spirits,” and their alleged messages are “doctrines of devils.”

NOTE.—“We have seen that ‘Spiritualism,’ so-called, is nothing more nor less than ancient necromancy; which springs from those ‘works of the flesh,’ ‘witchcraft’ and ‘idolatry,’ with which it is essentially connected; and that these practices are strongly condemned in the word of God: while those persons who engage in them in these days, are branded by the Holy Ghost as ‘apostates from the faith,’ and are said thereby to ‘give heed to seducing spirits,’ ‘speaking lies in hypocrisy,’ and that they are under such ‘strong delusion,’ as to ‘believe’ in their ‘lies’: it is manifest that the system itself must of necessity be essentially evil and devilish; and that God’s curse must rest upon it! . . . The Holy Ghost solemnly assures us, that such practices are diabolical in themselves; and that all such spirits are ‘lying,’ ‘seducing’ spirits—demons, under the direction and control of ‘the prince of the demons,’ Satan himself.”—Robert Brown, *Demonology and Witchcraft*, pages 284, 285.

“Let those that give heed to fortunetellers, or go to wizards for the discovery of things secret, that use spells for the cure of diseases, are in any league or acquaintance with familiar spirits, or form a con-

federacy with those that are—let them know that they can have no fellowship with God while thus they have fellowship with devils. It is amazing to think that there should be any pretenders of this kind in such a land and day of light as we live in.”—Matthew Henry, *Commentary*, note on Deuteronomy 18:9-14.

“To attempt to know what God has not thought proper to reveal, is a sin against His wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *hope—the expectation of future good*, in its place.”—Adam Clarke, *Commentary*, note on Leviticus 19:31.

25. In what will the activities of the evil spirits in the latter days culminate?

“Even him, whose coming is after the working of Satan with *all power and signs and lying wonders*, and with *all deceivableness of unrighteousness* in them that perish.” 2 Thessalonians 2:9, 10. See also Revelation 12:12; 13:13, 14.

26. To those who are not fortified by a knowledge of the word, how plausible will the latter-day deceptions of Satan and his evil spirits seem?

“*Satan himself is transformed into an angel of light*. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.” 2 Corinthians 11:14, 15.

27. Who, especially, will the evil one attempt to deceive?

“There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, *if it were possible, they shall deceive the very elect*.” Matthew 24:24.

28. In what will be the sure defense of God’s people?

“Be *sober*, be *vigilant*; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5:8.

Angel Ministry

1. WHAT task has been allotted to the unfallen angels?

"Are they not all *ministering spirits*, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14.

2. In what beautiful vision is the ministry of angels portrayed?

"He [Jacob] dreamed, and behold a *ladder* set up on the earth, and the top of it reached to heaven: and behold *the angels of God ascending and descending on it.*" Genesis 28:12.

NOTE.—"On this ladder Jacob saw the angels ascending and descending—ascending for a blessing from God, and descending with a blessing for man. Jacob's ladder stood on the ground, among men, and it reached to heaven, where men want to go. . . . This ladder is Christ. It is a living ladder, and thus a ladder of life. The foot of this ladder is by every man's side. It may be found in every nation on earth, and in the islands of the sea. It may be seen by the eye of faith in every place; in the crowded city, on the lonely wayside, in public, and in private. There is no other way to reach heaven but by this ladder."—Charles G. Bellah, *Celestial Visitors*, pages 65, 66.

3. What solemn, yet urgent, task was committed to angels immediately after the Fall?

"He drove out the man; and He placed at the east of the Garden of Eden *cherubims*, and a flaming sword which turned every way, *to keep the way of the tree of life.*" Genesis 3:24.

4. What is one of the earliest Biblical accounts of angels engaged in errands of mercy to men?

"When the morning arose, then *the angels hastened Lot*, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." Genesis 19:15.

5. How did angels assist in the giving of the law?

"Who have received the law *by the disposition of angels*, and have not kept it." Acts 7:53.

6. In what special type of revelation has God frequently employed the angels?

"The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He *sent and signified it by His angel* unto His servant John." Revelation 1:1.

7. In what other service do angels engage on behalf of believers?

"The angel of the Lord encampeth round about them that fear Him, and *delivereth them*." Psalm 34:7.

NOTE.—"It would be well to ponder more frequently the ministering care of the angels. They keep pace with every railway train, at whatever speed it travels, which bears some child of God to his appointed destination. They convoy every ship plowing its way through the troubled sea, which carries an heir of salvation to the haven where he would be. They encamp with horses and chariots of fire about every city, however beleaguered, in which God's servants are found."—F. B. Meyer, *Israel*, page 51.

8. What remarkable deliverance was vouchsafed to Daniel in the den of lions?

"My God *hath sent His angel*, and *hath shut the lions' mouths*, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Daniel 6:22.

9. On what occasions did angels minister to Jesus during His life on earth?

a. After His temptation. "Then the devil leaveth Him, and, behold, *angels came and ministered unto Him.*" Matthew 4:11.

b. In every time of need throughout His ministry. "He shall *give His angels charge* concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Verse 6. See also Psalm 91:11, 12.

c. In Gethsemane. "There appeared *an angel* unto Him from heaven, *strengthening Him.*" Luke 22:43.

d. At His resurrection. "Behold, there was a great earthquake: for *the angel of the Lord descended* from heaven, and came and *rolled back the stone* from the door, and sat upon it." Matthew 28:2.

10. How were Peter and John delivered from the prison?

"The angel of the Lord by night *opened the prison doors*, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20.

11. How quickly do the angels respond to the tasks committed to them?

"Yea, *whiles I was speaking* in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being *caused to fly swiftly*, touched me about the time of the evening oblation." Daniel 9:21.

NOTE.—"No earthly monarch ever sent so swift a messenger to bear tidings of good or ill as Jehovah sent to this prophet in prayer. No heart of love, bound by the strongest cords of devotion, ever yet sent so quick an answer to the object of his affections as God sends through His holy angels to those who trust in Him."—I. H. Evans, *The Ministry of Angels*, page 66.

12. What instance does the Bible give of the angels' re-

porting on the execution of their duties on this earth?

"They answered the angel of the Lord that stood among the myrtle trees, and said, *We have walked to and fro through the earth*, and, behold, all the earth sitteth still, and is at rest." Zechariah 1:11. See also verses 8-13.

13. What other important task has been given to the angels?

"I saw in the visions of my head upon my bed, and, behold, a *watcher* and an holy one came down from heaven." Daniel 4:13.

14. What care should we therefore exercise in the presence of the angels?

"Suffer not thy mouth to cause thy flesh to sin; *neither say thou before the angel, that it was an error*: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Ecclesiastes 5:6.

15. In the judgment how will they assist the Judge of all the earth?

a. They will assemble the books of record. "I beheld till the thrones were cast down, and the Ancient of Days did sit. . . . A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and *the books were opened*." Daniel 7:9, 10.

b. They will act as witnesses in the heavenly court. "I say unto you, Whosoever shall confess Me before men, him shall the Son of man also *confess before the angels of God*: but he that denieth Me before men shall be *denied before the angels of God*." Luke 12:8, 9.

16. Who will accompany Jesus when He returns?

"The Son of man shall come in the glory of His Father *with His angels*; and then He shall reward every man according to his works." Matthew 16:27.

NOTE.—"All through the ages, the holy angels have acted an important part in the salvation of man. They have been the messengers of God, going between heaven and earth, bearing to the throne of Jehovah the prayers of His people, and bringing from that throne His blessing, help, and strength to His tempted, tried, and trusting children. These very angels have watched by the side of the people of God during their lifetime. . . . They have continually ministered to them, strengthened them in the hour of temptation. . . . They have stood as silent witnesses in the death chamber. . . . So when the Son of God comes to earth the second time, to bring His people life and immortality, these holy beings come with Him, not as silent witnesses of His glory and might and majesty, not as mere interested spectators of the marvel of the resurrection from the dead, but as His active agents in that stupendous event."—I. H. Evans, *The Ministry of Angels*, pages 210, 211.

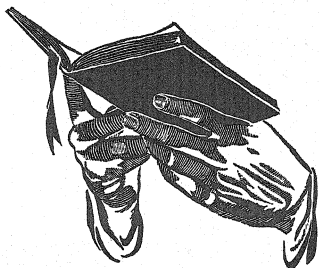
17. What sentence will they carry out against the unrepentant?

"And shall *cast them into the furnace of fire*: there shall be wailing and gnashing of teeth." Matthew 13:50.

18. What will then be their happy task?

"He shall send His angels with a great sound of a trumpet, and they shall *gather together His elect* from the four winds, from one end of heaven to the other." Matthew 24:31.

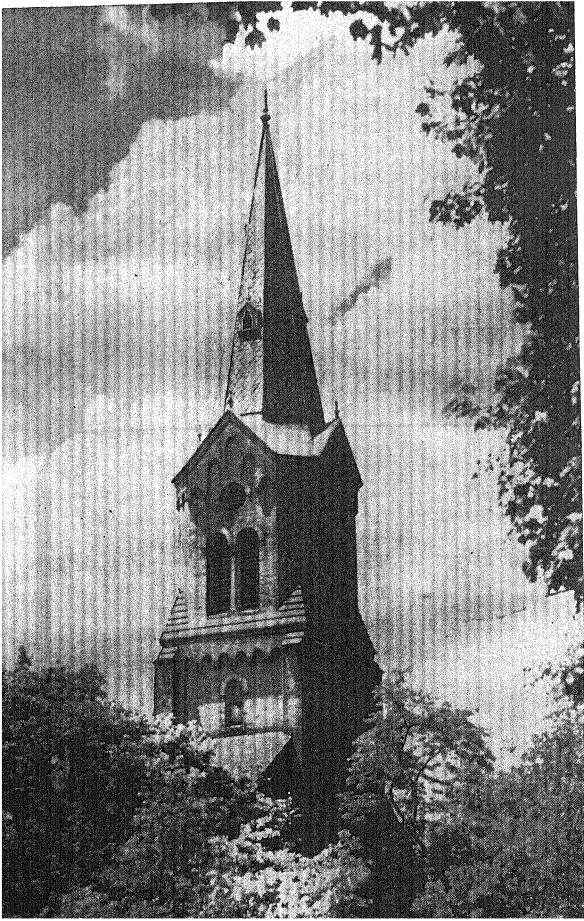
PART
FOURTEEN



WHAT THE BIBLE
TEACHES ABOUT...

The Church

The Israel of God
The Church of Christ
The Privilege of Worship
The Ministry of Song
The Fellowship of Saints
Is Baptism Essential?
A Lesson in Humility
At the Lord's Table



The Israel of God

1. WHEN God began to gather out a people for Himself, whom did He choose to be their progenitor?

"Now the Lord had said unto *Abram*, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Genesis 12:1.

2. What did God declare He would accomplish through Abraham?

"And I will make of thee *a great nation*, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and *in thee shall all families of the earth be blessed.*" Verses 2, 3.

3. In what way does the writer of the epistle to the Hebrews bring out the two distinguishing marks which are to characterize the people of God?

"By *faith* Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*; and he went out, not knowing whither he went." Hebrews 11:8.

4. How is it explained that mere literal descent from Abraham does not qualify men for a place among the chosen people of God?

"Neither, because they are the seed of Abraham, are they all children: but, *In Isaac shall thy seed be called.*" Romans 9:7.

5. Why was the line of Isaac chosen rather than that of Ishmael?

"That is, They which are *the children of the flesh*, these are not the children of God: but *the children of the promise* are counted for the seed." Verse 8. Read Genesis 21:10-12.

6. What further selection took place among the sons of Isaac?

"Was not Esau Jacob's brother? saith the Lord: *yet I loved Jacob.*" Malachi 1:2.

7. What name did God give to Jacob in confirmation of his election?

"He said, *Thy name shall be called no more Jacob, but Israel:* for as a prince hast thou power with God and with men, and hast prevailed." Genesis 32:28.

8. How are God's people thereafter designated?

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth *My people the children of Israel* out of Egypt." Exodus 3:10.

9. On what condition only would literal Israel continue to be God's chosen nation?

"Now therefore, *if ye will obey My voice indeed, and keep My covenant*, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:5, 6.

10. What complaint did God make against the nation?

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and *they have rebelled against Me.*" Isaiah 1:2.

11. By whom was the rejection of literal Israel foretold?

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, *that cannot be made whole again.*" Jeremiah 19:10, 11.

12. In what parable did Jesus warn the nation of the imminent close of its probation?

"When the Lord therefore of the vineyard cometh, what will He do unto those husbandmen? They say unto Him, He will *miserably destroy those wicked men*, and will *let out His vineyard* unto other husbandmen, which shall render Him the fruits in their seasons." Matthew 21:40, 41. Read verses 33-41.

NOTE.—"The leaders in the Jewish nation had signally failed of fulfilling God's purpose for His chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do His work."—E. G. White, *The Acts of the Apostles*, pages 78, 79.

13. Did their failure mean that God's plan to have a people of His own had been discarded?

"Not as though the word of God had taken none effect. *For they are not all Israel, which are of Israel*: neither, because they are the seed of Abraham, are they all children." Romans 9:6, 7.

14. Who then are the true children of Abraham?

"Know ye therefore that *they which are of faith, the same are the children of Abraham*. . . . So then they which be of faith are blessed with faithful Abraham." "And *if ye be Christ's, then are ye Abraham's seed*, and heirs according to the promise." Galatians 3:7-9, 29.

15. To whom are the Abrahamic blessings equally available?

"That the blessing of Abraham *might come on the Gentiles through Jesus Christ*: that we might receive the promise of the Spirit *through faith*." Verse 14. See also Ephesians 2:11-13.

16. How does Paul distinguish between the earthly nation of Israel and the true people of God?

"Behold *Israel after the flesh*." 1 Corinthians 10:18. "And upon the *Israel of God*." Galatians 6:16.

17. How is spiritual Israel elsewhere described?

"Ye are a *chosen generation, a royal priesthood, an holy nation, a peculiar people*; . . . which *in time past were not a people, but are now the people of God*: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9, 10.

18. What is the respective status of Jew and Gentile in the Israel of God?

"Where there is *neither Greek nor Jew*, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but *Christ is all, and in all*." Colossians 3:11.

19. Who will ultimately gather the Israel of God?

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and *unto Him shall the gathering of the people be*." Genesis 49:10.

20. Will any of God's true people be forgotten in the gathering day?

"*So all Israel shall be saved*: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Romans 11:26.

The Church of Christ

1. WHAT appeal has God addressed to a sinful world?

"Wherefore *come out* from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing; and *I will receive you.*" 2 Corinthians 6:17.

2. Into what body are the responsive ones gathered?

"This is he, that was in the *church* in the wilderness with the Angel which spake to him in the Mount Sina, and with our fathers." Acts 7:38. "The Lord added to the *church* daily such as should be saved." Acts 2:47. See also Acts 20:28.

3. To what is the church compared?

"Ye are *God's building.*" 1 Corinthians 3:9.

4. Upon what foundation is the church built?

"Other foundation can no man lay than that is laid, which is *Jesus Christ.*" 1 Corinthians 3:11. "And are built upon the foundation of *the apostles and prophets*, Jesus Christ Himself being the chief Cornerstone." Ephesians 2:20.

NOTE.—The Bible does not teach nor did the early church accept the view that the church was built upon Peter, as the Church of Rome has erroneously interpreted Matthew 16:18.

"There is no ground for the later Roman Catholic contention that Peter was the first pastor of the Roman church, or that he occupied a position of primacy among the apostles."—Albert Henry Newman, *A Manual of Church History*, vol. 1, p. 108.

"I do not think we can make it too plain how exclusively Western in growth is the papal claim, as Rome understands it. Thus it does not appear that a single Greek Father of the first six centuries recognizes the connection, which Rome supposes to exist, between the

promise to St. Peter and the position of the pope. . . . 'In the writings of the Greek doctors,' says 'Janus,' 'Eusebius, St. Athanasius, St. Basil the Great, the two Gregories, and St. Epiphanius, there is not one word of any prerogatives of the Roman bishop. The most copious of the Greek Fathers, St. Chrysostom, is wholly silent on the subject.'"
—Charles Gore, *Roman Catholic Claims*, page xi.

The theory of Peter's pre-eminence was developed by Cyprian and Augustine and culminated in the Petrine declaration of Leo the Great in the fifth century.

5. What illustration is used to show the relation of Christ to the church?

a. The bride of Christ. "The *husband* is the head of the *wife*, even as *Christ is the head of the church*." Ephesians 5:23.

b. The body of Christ. "We are *members of His body*, of His flesh, and of His bones." Verse 30. "He is the *head of the body, the church*." Colossians 1:18.

6. What name is given to individuals comprising the church?

"God is greatly to be feared in the assembly of the *saints*, and to be had in reverence of all them that are about Him." Psalm 89:7.

NOTE.—"The Lord's saints are those who are separated from self. . . . The Christian is the man who, in the world of self-interests, is separated from the self-seeking principle. The Christian's Lord 'pleased not Himself.' Christians do not 'seek their own.' Their saintliness lies in this: 'By love they serve one another.' The Lord's saints are those who are separated unto God. . . . Their saintliness comes to be godliness, God-likeness, and this really is Christliness, Christ-likeness. The Christian saint is the man in Christ."—*The Pulpit Commentary, Psalms*, vol. 2, p. 250.

7. What is necessary for admission to the church?

Faith and obedience. "God is no respecter of persons: but in every nation he that *feareth Him*, and *worketh righteousness*, is accepted with Him." Acts 10:34, 35.

8. What common status do all believers share?

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are *all one in Christ Jesus*." Galatians 3:28. See also 1 Corinthians 12:14, 20-25.

NOTE.—"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free." —E. G. White, *Prophets and Kings*, pages 369, 370.

9. To what privileges are all members equally entitled?

a. Forgiveness of sin. "The people that dwell therein shall be *forgiven their iniquity*." Isaiah 33:24.

b. Heavenly citizenship. "And hath raised us up together, and made us *sit together in heavenly places in Christ Jesus*." Ephesians 2:6.

c. Constant spiritual refreshment. "They shall be *abundantly satisfied* with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Psalm 36:8.

d. Providential watchcare. "Upon this Rock I will build My church; and *the gates of hell shall not prevail against it*." Matthew 16:18.

e. An inheritance in prospect. "Which is the earnest of our *inheritance* until the redemption of the *purchased possession*, unto the praise of His glory." Ephesians 1:14.

10. What responsibilities has God given to His church?

a. The guardianship of the truth. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, *the pillar and ground of the truth*." 1 Timothy 3:15.

b. A spectacle of God's grace. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should *show forth the praises of Him who hath called you out of darkness into His marvelous light.*" 1 Peter 2:9.

NOTE.—"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—E. G. White, *The Desire of Ages*, pages 323, 324.

c. God's witness to a lost world. "Ye shall be *witnesses unto Me.*" Acts 1:8.

NOTE.—"The everlasting God, who sitteth at the head and top of universal dominion, makes Himself the servant of the very least and lowest of His creatures. Should we, then, be too proud to help each other? Should we scorn to lend our help, or influence, or sympathy, to the *least* among our brothers? How despicable must such a disposition in us look to God."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 230.

11. To what end is Christ now working on behalf of His church?

"That He might *sanctify and cleanse* it with the washing of water by the word, *that He might present it to Himself a glorious church*, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:26, 27.

12. How will God's purposes for His church ultimately be consummated?

"That in the dispensation of the fullness of times He might *gather together in one all things in Christ*, both which are in heaven, and which are on earth; even in Him." Ephesians 1:10.

The Privilege of Worship

1. WHAT honor is due to God from man?

"Thou shalt *worship* the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

NOTE.—"The moments spent in worship are moments spent in contact with the great Reality of the universe and of life. What that may mean in liberation from sins and fears, in the release of hidden energies, in clarified mental and spiritual vision, in rested nerves, in the exaltation and integration of personality, in challenge to social action, in cultural development, in identification with humanity of the ages past and those that are to be, in the increment of vital forces and the joy of salvation—all these constitute a story that cannot be adequately told but is written in the secret annals of myriads of human lives."—S. Arthur Devan, *Ascent to Zion*, page 21.

"Worship is like a breathing spell in a long or arduous foot race, or the hour of roll call in a prolonged and hard-fought battle. It is altogether indispensable to sane and wholesome living."—Guy Tawney, quoted by Von Ogden Vogt in *Modern Worship*, page 2.

2. What provision for corporate worship was Moses commanded by God to make?

"Let them *make Me a sanctuary*; that I may dwell among them." Exodus 25:8.

3. How did the psalmist esteem the house of God?

"Lord, I have *loved* the habitation of Thy house, and the place where Thine honor dwelleth." Psalm 26:8.

NOTE.—"You come to church to be *told how* to be the saint; you go out into the world to *be* it."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 164.

4. How did he contrast the courts of the Lord with the tabernacles of wicked men?

"A day in Thy courts is better than a thousand. *I had rather be a doorkeeper in the house of my God*, than to dwell in the tents of wickedness." Psalm 84:10.

5. What was his one desire?

"One thing have I desired of the Lord, that will I seek after; that I may *dwell in the house of the Lord* all the days of my life, to behold the beauty of the Lord, and to *inquire in His temple*." Psalm 27:4.

6. With what affection was the house of God regarded by all the faithful Israelites?

"Thy servants *take pleasure in her stones*, and *favor the dust thereof*." Psalm 102:14.

7. What call to worship is addressed to the Christian believers?

"*Not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

NOTE.—"True Christian worship enhances the sense of unity and brotherhood. There is no comradeship like that which comes of sharing the same profound spiritual experience. The fellowship of those brought together in Christ does not run directly from my heart to yours—it circles through the stars and passes by the throne of God."—S. Arthur Devan, *Ascent to Zion*, page 17.

8. Will Jesus meet only with the large assemblies of His saints?

"*Where two or three are gathered together in My name*, there am I in the midst of them." Matthew 18:20.

9. What day of the week has been particularly set apart by God for public worship?

"Six days shall work be done: but the *seventh day* is the Sabbath of rest, *an holy convocation*; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Leviticus 23:3.

10. In what spirit should we enter the house of God?

"God is greatly to be *feared* in the assembly of the saints, and *to be had in reverence* of all them that are about Him." Psalm 89:7.

NOTE.—"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—E. G. White, *Prophets and Kings*, pages 48, 49.

11. How may our reverence for God and for His house be shown?

"O come, let us *worship* and *bow down*: let us *kneel* before the Lord our Maker." Psalm 95:6.

12. By what may the worship of the lips appropriately be preceded?

"The Lord is in His holy temple: let all the earth *keep silence before Him*." Habakkuk 2:20.

13. What does worship include?

a. Praise and thanksgiving. "Enter into His gates with *thanksgiving*, and into His courts with *praise*: be thankful unto Him, and bless His name." Psalm 100:4.

b. Prayer. "These all continued with one accord in *prayer* and *supplication*, with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:14.

c. Instruction in His will. "Gather the people together, men, and women, and children, and thy stranger that is

within thy gates, that they may hear, and *that they may learn, and fear the Lord your God*, and observe to do all the words of this law." Deuteronomy 31:12.

NOTE.—"Silence—let it be exalted in the churches. Not only is silence golden; it is quieting, and cleansing, and therapeutic. The folds of her garments bear beauty and health; let her be embraced. . . . 'Chinese' Gordon, writing to his sister, says, 'Getting quiet does one good—it is impossible to hear God's voice in a whirl of visits—you must be more or less in the "desert" to use the scales of the sanctuary, to see and weigh the true value of things and sayings.'"—William R. McNutt, *Worship in the Churches*, page 94.

14. Besides reverence what will characterize every aspect of true worship?

a. Spontaneity. "Accept, I beseech Thee, *the freewill offerings of my mouth, O Lord.*" Psalm 119:108.

b. Spirituality. "God is a Spirit: and they that worship Him must worship Him *in spirit and in truth.*" John 4:24.

15. How attentive is God to sincere worship?

"Then they that feared the Lord spake often one to another: and the Lord *hearkened, and heard it*, and a *book of remembrance was written* before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16.

16. What blessings does God bestow upon the sincere worshiper?

a. Spiritual prosperity. "Those that be planted in the house of the Lord shall *flourish* in the courts of our God." Psalm 92:13.

b. Strength for every task. "They that wait upon the Lord shall *renew their strength.*" Isaiah 40:31.



The Ministry of Song

1. WHAT is one of the most acceptable ways in which we can worship God?

"O come, *let us sing unto the Lord*: let us make a *joyful noise* to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with *psalms*." Psalm 95:1, 2.

NOTE.—"The ideal of church music is found in its function. This function is religious: to bring to stronger and clearer consciousness and to greater vitality our inherent religious nature. At the heart of church music must be the consciousness of this religious nature: the sense of the divine, of goodness and righteousness, of the Almighty, the Eternal; the sense of exaltation of human life to the divine, and accompanying this the feeling of humility into which such a sense must lead us. There is in all true church music a spirit of adoration, aspiration and reverence, and a sense of assurance. To aid the soul to become more keenly and deeply conscious of itself, its supreme personal quality, its high and enduring worth, is the ideal of church music. This is its mission."—Joseph N. Ashton, *Music in Worship*, page 6.

2. When do we first hear of God's being praised in sacred song?

"Where wast thou when I laid the foundations of the earth? . . . When *the morning stars sang together*, and all the sons of God shouted for joy." Job 38:4-7.

3. What other notable event evoked songs of praise from the angels of God?

"Suddenly there was with the angel a multitude of the heavenly host *praising God*, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

4. What joy did the psalmist find in singing the praises of God?

"It is a *good thing* to give thanks unto the Lord, and to *sing praises unto Thy name, O Most High.*" Psalm 92:1.

NOTE.—"The psalm began with David. Its lyric beauty and tender grace; its rhythmic measure; its exuberant hallelujahs and plaintive lamentations; its inimitable expression of the changeful play of light and shade over the soul; its blending of nature and godliness; its references to the life of men and the world, as regarded from the standpoint of God—these elements in the Psalter which have endeared it to holy souls in every age owe their origin to the poetic, heaven-touched soul of the sweet singer of Israel."—F. B. Meyer, *David*, page 24.

5. How long did he declare he would continue to sing unto the Lord?

"I will sing unto the Lord *as long as I live*: I will sing praise to my God *while I have my being.*" Psalm 104:33.

6. How extensively did David make use of singing in the temple worship?

"So the number of them, with their brethren that were *instructed in the songs of the Lord*, even all that were cunning, was two hundred fourscore and eight." 1 Chronicles 25:7.

7. By what were the temple singers accompanied?

"David spake to the chief of the Levites to appoint their brethren to be the singers *with instruments of music*, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." 1 Chronicles 15:16. Read also verses 17-21.

8. What did the captivity destroy in the hearts of the Israelites?

"They that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us

one of the songs of Zion. *How shall we sing the Lord's song in a strange land?*" Psalm 137:3, 4. See also verses 1, 2.

9. What came back to Israel, however, with the return from captivity?

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and *our tongue with singing.*" Psalm 126:1, 2.

10. What duty have believers today to make use of the gift of song?

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another *in psalms and hymns and spiritual songs.*" Colossians 3:16.

NOTE.—"Music in worship is the language of the inexpressible. . . . Because religion lives and moves and has its being in the high places of wonder where 'the morning stars sang together' and in the realms of mystery where a grain of corn springs into life by dying and the world's Saviour rises triumphant over sin and the grave, worship must find some eloquence to express what eye hath not seen nor ear heard. Music has a language all its own for the overtones of this spiritual perception which can never be put into words."—Charles H. Heimsath, *The Genius of Public Worship*, page 122.

11. What may we also do in our hearts all the day?

"Speaking to yourselves in psalms and hymns and spiritual songs, *singing and making melody in your heart* to the Lord." Ephesians 5:19.

12. What should new experiences of God's love and mercy evoke from us?

"*O sing unto the Lord a new song;* for He hath done marvelous things." Psalm 98:1.

The Fellowship of Saints

1. How intimate is the relation between the members of the church of Christ?

"One is your Master, even Christ; and all ye are *brethren*."
Matthew 23:8.

NOTE.—"To separate ourselves from our brethren is to lose power. Half-dead brands heaped close will kindle one another, and flame will sparkle beneath the film of white ashes on their edges. Fling them apart, and they go out. Rake them together, and they glow. Let us try not to be little, feeble tapers, stuck in separate sockets, and each twinkling struggling rays over some inch or so of space; but draw near to our brethren, and be workers together with them, that there may rise a glorious flame from our summed and collective brightness which shall be a guide and hospitable call to many a wandering and weary spirit."—Alexander Maclaren, *Pictures and Emblems*, page 138.

2. What unity should, therefore, characterize the church?

a. Unity of spirit. "Endeavoring to keep *the unity of the Spirit* in the bond of peace." Ephesians 4:3.

b. Unity of faith. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, *one faith*, one baptism." Verses 4, 5.

c. Unity of mind and judgment. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, . . . that ye be perfectly joined together in *the same mind* and in *the same judgment*." 1 Corinthians 1:10. See also 2 Corinthians 13:11.

3. What happy relations will then obtain between believers in the church?

"If we walk in the light, as He is in the light, *we have fellowship one with another*, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

4. How does the psalmist extol the blessed fellowship of believers?

"Behold, how *good* and how *pleasant* it is for brethren to dwell together in unity!" Psalm 133:1.

5. What affection should individual members of the church have for one another?

"Seeing ye have purified your souls in obeying the truth through the Spirit unto *unfeigned love* of the brethren, see that ye love one another with a pure heart *fervently*." 1 Peter 1:22. See also Hebrews 13:1.

6. What constitutes the paramount reason for love among the brethren?

"A new commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another." John 13:34.

NOTE.—"Conversion concerns primarily our relation to God, but it also concerns immediately our human relationships. When a man's heart is made tender toward God, it is made tender toward his fellow man. If our resentments are given to God, they will be confessed humbly to those concerned, with a view to complete restoration of the relationships. All dishonesties must be cleared up. All wrong relations of whatever sort must be set straight, so far as honesty, humility and love can set them straight. But setting wrong relations right is not enough: we must go on to a new kind of relation to others, to all others. The sins at home—selfishness, irritability, temper, rudeness, demand, indulgence—must be replaced by a spirit of self-giving, consideration, fellowship. The sins at business—competition, gossip, climbing on the backs of others, the acceptance of material as against human values—must give way to thinking of business primarily as human relationships through which God wants to work to build His kingdom on earth."—Samuel M. Shoemaker, "A Way of Renewal," *Religion in Life*, vol. 12, No. 4, p. 486.

7. Of what is lack of love for the brethren an evidence?

"He that loveth not *knoweth not God*; for God is love."

1 John 4:8.

NOTE.—"Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things. . . . Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility. . . . It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who does not love faints and lies down. . . . Though weary, love is not tired; though pressed, it is not straitened; though alarmed, it is not confounded: but as a lively flame and burning torch, it forces its way upwards, and securely passes through all."—Thomas a Kempis, *Imitation of Christ*, pages 113, 114.

"He whose heart is not filled with love for God and his fellow men, is not a true disciple of Christ."—E. G. White, *The Acts of the Apostles*, page 318.

8. What will love for the brethren lead us to do?

a. Do good to one another. "As we have therefore opportunity, let us *do good* unto all men, especially unto them who are of the household of faith." Galatians 6:10.

b. Forbear with one another. "With all lowliness and meekness, with long-suffering, *forbearing one another in love*." Ephesians 4:2.

c. Confess one to another and pray for one another. "*Confess* your faults one to another, and *pray* one for another, that ye may be healed." James 5:16.

9. What contribution should each make to the welfare of the church?

"From whom the whole body fitly joined together and compacted by *that which every joint supplieth*, according to the effectual *working in the measure of every part*, maketh increase of the body unto the edifying of itself in love." Ephesians 4:16.

10. What question should never arise between members of the church?

"There was also a *strife* among them, *which of them should be accounted the greatest.*" Luke 22:24.

11. How did Jesus portray the proper attitude of believers to one another?

"And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and *he that is chief, as he that doth serve.*" Verses 25-27.

12. In what will all the members of the church mutually share?

"Whether one member suffer, *all the members suffer* with it; or one member be honored, *all the members rejoice* with it." 1 Corinthians 12:26.

13. How should believers relate themselves toward the weaker members?

"We then that are strong ought to *bear the infirmities of the weak*, and not to please ourselves." Romans 15:1.

14. What should we be careful never to do?

"*Let us not therefore judge one another* any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Romans 14:13.

15. When we wound a weaker brother, against whom do we sin?

"When ye sin so against the brethren, and wound their weak conscience, *ye sin against Christ.*" 1 Corinthians 8:12.

16. How should the poor in the church be cared for?

"I have showed you all things, how that so laboring ye ought to *support the weak*, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20:35.

17. What example of mutual help is provided in the story of the early church?

"All that believed were together, and had *all things common*; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44, 45.

18. What thought should the more prosperous churches have for the weaker ones?

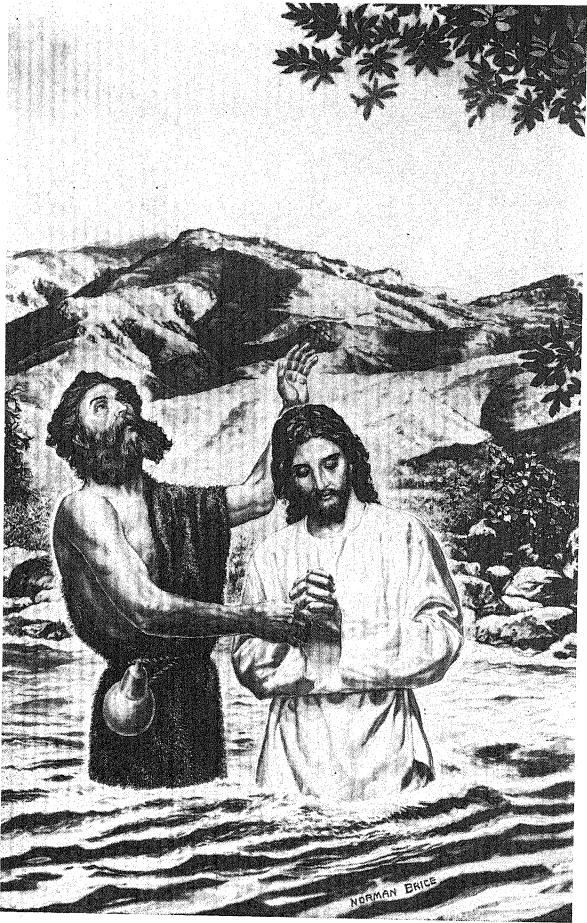
a. Material help. "Then the disciples, every man according to his ability, determined to *send relief* unto the brethren which dwelt in Judea." Acts 11:29.

b. Spiritual help. "Then tidings of these things came unto the ears of the church which was in Jerusalem: and *they sent forth Barnabas*, that he should go as far as Antioch." Verse 22.

19. How will the world be influenced by a church united in fellowship and love?

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: *that the world may believe that Thou hast sent Me.*" John 17:21. See also verse 23.

NOTE.—A Hindu complained to E. Stanley Jones: "If you Christians had lived more like Jesus Christ, this process of conversion would have gone on much more rapidly."—*The Christ of the Indian Road*, page 122.



Is Baptism Essential?

1. By what ordinance did Jesus ordain that believers should be received into the church of God?

"Go ye therefore, and teach all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

2. By whom was this ordinance carried out in an anticipatory way?

"John verily baptized with the baptism of repentance, saying unto the people, that *they should believe on Him which should come after him*, that is, on Christ Jesus." Acts 19:4.

3. On what occasion did the apostles first carry out the Lord's instruction?

"Then Peter said unto them, *Repent, and be baptized* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

4. What response did Peter's appeal evoke?

"Then they that gladly received his word *were baptized*: and the same day there were added unto them about three thousand souls." Verse 41.

5. How did Philip receive the Samaritan believers into the church?

"When they believed Philip preaching the things concern-

ing the kingdom of God, and the name of Jesus Christ, *they were baptized*, both men and women." Acts 8:12.

6. What appeal did Ananias make to Saul?

"Now why tarriest thou? *arise, and be baptized.*" Acts 22:16.

7. In what way did Paul in turn receive believers into the church?

"Many of the Corinthians hearing believed, *and were baptized.*" Acts 18:8.

8. What personal example did Jesus set in respect of baptism?

"Then cometh Jesus from Galilee to Jordan unto John, *to be baptized of him.*" Matthew 3:13.

9. Why did John hesitate to baptize Jesus?

"But John forbade Him, saying, *I have need to be baptized of Thee*, and comest Thou to me?" Verse 14.

10. How was he reassured?

"And Jesus answering said unto him, *Suffer it to be so now*: for thus it becometh us to *fulfill all righteousness.* Then he suffered Him." Verse 15.

NOTE.—"John's baptism was 'the baptism of repentance for the remission of sins.' Mark 1:4. There could be nothing appropriate to this purpose in His being baptized for Himself; for He had no sins to confess, and needed no repentance. But inasmuch as the Lord 'laid upon Him the iniquity of us all,' it seemed suitable that He should be baptized, even as sinful men, for whom He stood, should be baptized."—J. H. Waggoner, *Thoughts on Baptism*, pages 61, 62.

11. What are the essential spiritual preliminaries to baptism?

a. Confession of sin. "Then went out to him Jerusalem,

and all Judea, and all the region round about Jordan, and were *baptized* of him in Jordan, *confessing their sins*." Verses 5, 6. See also Mark 1:5.

b. Affirmation of faith in Christ. "Philip said, *If thou believest with all thine heart*, thou mayest [be baptized]. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37.

12. What spiritual experiences does the symbolic act represent?

a. Burial of the old life with Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death*?" Romans 6:3.

b. Washing away of sin. "Now why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord." Acts 22:16.

c. Regeneration. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the *washing of regeneration*, and renewing of the Holy Ghost." Titus 3:5.

13. What is the only form of baptism which can truly symbolize this radical spiritual change?

"He commanded the chariot to stand still: and *they went down both into the water*, both Philip and the eunuch; and he baptized him." Acts 8:38.

NOTE.—John Wesley, alluding to the ancient practice of baptizing by immersion, comments on Romans 6:4 as follows: "*Buried with Him*."—*Explanatory Notes Upon the New Testament*.

John Calvin taught: "The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—*Institutes of the Christian Religion*, b. 4, ch. 15, par. 19.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then

raised from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism . . . has rendered obscure to popular apprehension some very important passages of Scripture."—W. J. Conybeare and J. S. Howson, *Life and Epistles of Paul*, vol. 1, ch. 13, p. 384.

"Both the Greek and Latin carry the same meaning, namely 'immersion.' To immerse anything in water is to cover it. Although the custom has now grown out of use with certain of the church, yet the persons ought to be entirely immersed as the etymology of the word seems to demand."—Martin Luther, *Sacrament of Baptism*, quoted by A. Price in *In the Way of His Steps*, page 230.

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown, or regarded as an exceptional, almost a monstrous case."—Arthur P. Stanley, *Lectures on the History of the Eastern Church*, page 44.

"Baptism was originally administered by immersion; and many of the comparisons of Saint Paul allude to this form of its administration: the immersion is a symbol of death, of being buried with Christ; the coming forth from the water is a symbol of resurrection with Christ; and both taken together represent the second birth, the death of the old man, and a resurrection to new life."—Augustus Neander, *Church History*, vol. 1, p. 429.

"The baptism was administered by the immersion of the whole person."—Henry Alford, *Greek Testament*, Matthew 3:16.

There is "not one text of Scripture to prove that sprinkling in the face was the water baptism, or that children were the subjects of water baptism in the first times."—William Penn, *Defense of Gospel Truths*, quoted by R. Ingham in *A Handbook of Christian Baptism*, page 153.

14. Where was John accustomed to baptize his converts?

"There went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him *in the river of Jordan*, confessing their sins." Mark 1:5.

15. Why did he particularly like the district of Aenon?

"John also was baptizing in Aenon near to Salim, *because*

there was much water there: and they came, and were baptized." John 3:23.

16. By what is the symbolic act of baptism made efficacious?

a. Christ's resurrection power. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) *by the resurrection of Jesus Christ.*" 1 Peter 3:21.

b. The believer's faith in Him. "Buried with Him in baptism, wherein also ye are risen with Him *through the faith of the operation of God*, who hath raised Him from the dead." Colossians 2:12.

NOTE.—"To the convert, going down into the water, the moment of immersion was like a burying of the old self which in union with Christ he had renounced. . . . On the one side of the line of baptism lay bondage to the old lusts and a life without God in the world; on the other side of the line were joy and peace and membership in the community of Christ. . . . Union to Jesus means an end and a beginning more absolute and clear-cut and radical than any other transformation in the world."—James S. Stewart, *A Man in Christ*, pages 191, 192.

17. In view of its spiritual significance, how important is baptism?

"He that believeth and is baptized *shall be saved.*" Mark 16:16.

18. Without the experience which baptism symbolizes, what must be our fate?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, *he cannot enter into the kingdom of God.*" John 3:5.

A Lesson in Humility

1. WHAT sinful feelings possessed the hearts of the disciples as they sat at the last Passover supper?

"There was also a *strife* among them, *which of them should be accounted the greatest.*" Luke 22:24.

2. As Jesus read their thoughts, what silent lesson did He teach them?

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and *began to wash the disciples' feet*, and to wipe them with the towel wherewith He was girded." John 13:4, 5.

3. By whom was such service usually performed?

"She [Abigail] arose, and bowed herself on her face to the earth, and said, Behold, *let thine handmaid be a servant to wash the feet of the servants of my lord.*" 1 Samuel 25:41.

NOTE.—"So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. . . . One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part."—E. G. White, *The Desire of Ages*, pages 644, 645.

4. While some of the disciples accepted Jesus' service in shamed silence, what protest did Peter venture against Jesus' humiliating Himself?

"Then cometh He to Simon Peter: and Peter saith unto Him, *Lord, dost Thou wash my feet?*" John 13:6.

5. How did Jesus answer Peter's protest?

"Jesus answered and said unto him, *What I do thou knowest not now*; but thou shalt know hereafter." Verse 7.

6. How persistent was Peter in his refusal to allow Jesus to serve him?

"Peter saith unto Him, *Thou shalt never wash my feet.*" Verse 8.

7. What warning did Jesus utter?

"Jesus answered him, If I wash thee not, *thou hast no part with Me.*" Verse 8.

8. How did Peter manifest his horror of any such possibility?

"Simon Peter saith unto Him, Lord, *not my feet only, but also my hands and my head.*" Verse 9.

9. What did Jesus then explain to him?

"Jesus saith to him, *He that is washed needeth not save to wash his feet*, but is clean every whit." Verse 10.

10. What further pronouncement revealed the fact that the ordinance was symbolic and could not in itself cleanse the heart?

"Ye are clean, *but not all.*" Verse 10.

11. To whom did He refer?

"For *He knew who should betray Him*; therefore said He, Ye are not all clean." Verse 11.

12. After this, what question did Jesus ask His disciples?

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, *Know ye what I have done to you?*" Verse 12.

13. What had He shown Himself to be?

"Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but *I am among you as He that serveth.*" Luke 22:27.

14. How then ought they to regard any service for others?

"Verily, verily, I say unto you, *The servant is not greater than his lord*; neither he that is sent greater than he that sent him." John 13:16.

15. By what ordinance were the disciples henceforth to keep this lesson of humility in mind?

"If I then, your Lord and Master, have washed your feet; *ye also ought to wash one another's feet.* For I have given you an example, that ye should do as I have done to you." Verses 14, 15.

NOTE.—"Our Lord was not content to let His action speak for itself; He expressly explains (verses 12-17) the meaning of what He had now done. He meant that they should learn to wash one another's feet, to be humble and ready to be of service to one another even when to serve seemed to compromise their dignity. . . . The disciple who next washed the feet of the rest would feel that he was representing Christ, and would suggest to the minds of the others the action of their Lord."—Marcus Dods, *The Gospel of St. John*, vol. 2, p. 88, in *The Expositor's Bible*.

16. What joy and profit will believers find as they also regularly celebrate this ordinance?

If ye know these things, *happy are ye if ye do them.*" Verse 17.

NOTE.—The Waldenses, who are acknowledged to have come the nearest to the purity of the faith and practice of the doctrine of Christ, held feet washing as an ordinance of the church. They say: "We confess that feet washing is an ordinance of Christ which He Himself administered to His disciples, and recommended by example to the practice of believers."—Waldensian *Confession of Faith*.

At the Lord's Table

1. How did the ordinance of the Lord's Supper originate?

"I have received of the Lord that which also *I delivered unto you*, That the Lord Jesus the same night in which He was betrayed took bread." 1 Corinthians 11:23.

2. For what purpose had the disciples gathered on this occasion?

"He sent Peter and John, saying, *Go and prepare us the Passover*, that we may eat." "And when the hour was come, He sat down, and the twelve apostles with Him." Luke 22:8, 14.

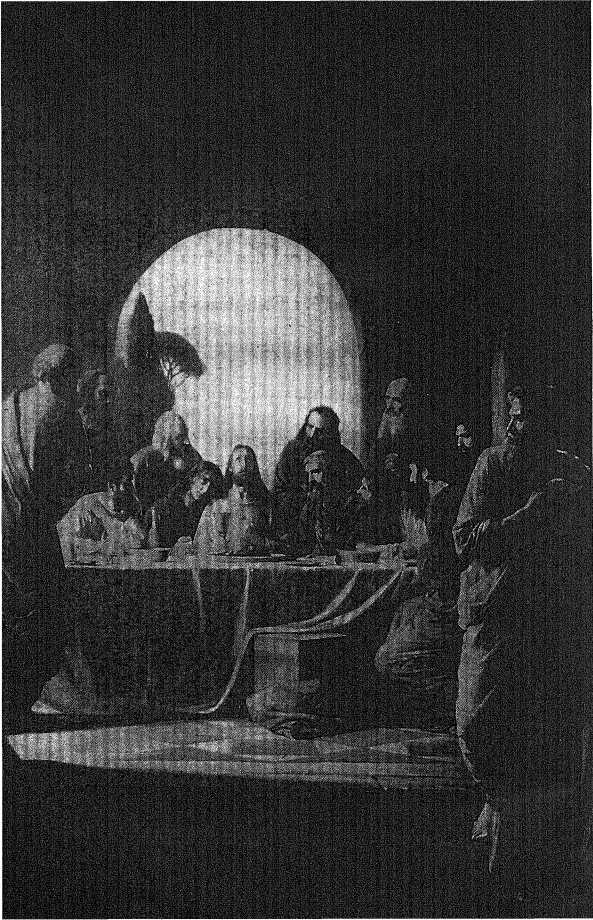
3. How intensely significant did Jesus realize this particular Passover service was to be?

"And He said unto them, *With desire I have desired to eat this Passover with you* before I suffer." Verse 15.

NOTE.—"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice."—E. G. White, *The Desire of Ages*, page 652.

4. Following the supper and the institution of the ordinance of humility, what service of remembrance did He inaugurate?

"He *took bread*, and gave thanks, and brake it, and gave unto them." Verse 19.



5. How did Jesus explain the symbolism of the broken bread?

This is My body which is given for you: this do in remembrance of Me." Verse 19.

6. What did He next distribute to the disciples?

"He *took the cup*, and gave thanks, and gave it to them, saying, Drink ye all of it." Matthew 26:27.

7. What did He pronounce the cup to be?

"*This cup is the new testament in My blood*, which is shed for you." Luke 22:20.

8. In what beautiful way does Paul call to mind the significance of the Lord's Supper?

"The cup of blessing which we bless, *is it not the communion of the blood of Christ?* The bread which we break, *is it not the communion of the body of Christ?*" 1 Corinthians 10:16.

9. What expressions does he recall which reveal Jesus' intention that the supper should be a permanent memorial in the church?

"This do in *remembrance of Me.*" 1 Corinthians 11:24. "This do ye, as oft as ye drink it, in *remembrance of Me.*" Verse 25.

10. How important is the remembrance of Christ's sacrificial death on our behalf?

"By which also ye are saved, *if ye keep in memory* what I preached unto you, . . . how that Christ died for our sins according to the Scriptures." 1 Corinthians 15:2, 3.

NOTE.—"The Lord's Supper should be the supreme act of Christian worship. The central reason is because He is the living Christ. Hence

we should rejoice, for we assemble with Him at His table, and we do not mourn about Him at His tomb. . . . In the Lord's Supper there is the privilege of being with King Jesus, as well as His followers, and of receiving inspiration for arduous service in His name."—Andrew W. Blackwood, *The Fine Art of Public Worship*, pages 213-215.

11. What other important truth will the regular observance of the Communion service keep in mind?

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*." 1 Corinthians 11:26.

NOTE.—"The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. . . . In their tribulation they found comfort in the hope of their Lord's return."—E. G. White, *The Desire of Ages*, page 659.

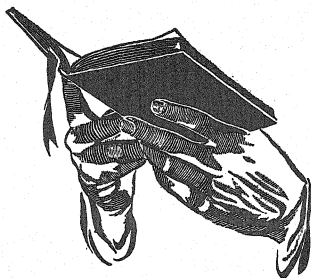
12. What guilt attaches to unworthy partaking of so solemn a service?

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be *guilty of the body and blood of the Lord*. . . . For he that eateth and drinketh unworthily, *eateth and drinketh damnation to himself*, not discerning the Lord's body." Verses 27-29.

13. How does Paul, therefore, counsel believers to prepare themselves for this memorial service?

"*But let a man examine himself*, and so let him eat of that bread, and drink of that cup." Verse 28.

PART
FIFTEEN



WHAT THE BIBLE
TEACHES ABOUT . . .

Christian Service

Saved to Serve

The Great Commission

What We Owe to God

Freewill Offerings

Ministry to the Needy



Saved to Serve

1. To what high service are believers called?

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us *the ministry of reconciliation.*" 2 Corinthians 5:18.

NOTE.—"To believe in God is to dedicate our lives to the cause of His kingdom in the world. . . . The second commandment flows out from the first. When a man turns to God desiring to serve Him, God directs his attention to the world and its need."—Emil Brunner, *The Divine Imperative*, page 189.

2. Wherein does the chief honor of service lie?

"*We are laborers together with God.*" 1 Corinthians 3:9.

NOTE.—"They tell me that where cattle are yoked for work it is usual to put a young restive beast with an old, steady-going animal. The old worker sets the pace, and pulls evenly, steadily ahead, and by and by the young undisciplined beast gradually comes to learn the pace. That seems to fit in here with graphic realness. So many of us seem to be full of an undisciplined unseasoned strength. There are apt to be some hard drives ahead, and then pulling back with a sudden jerk, and side lunges this way and that. There is splendid strength, and eager willingness, but not much is accomplished for lack of the steady, steady going regardless of rocks or ruts. Jesus says, 'Yoke up with Me. Let's pull together, you and I.' And if we will pull steadily along, content to be by His side, and to be hearing His quiet voice, and *always to keep His pace*, step by step with Him, without regard to seeing results, all will be well, and by and by the best results and the largest will be found to have come."—S. D. Gordon, *Quiet Talks on Service*, page 69.

3. How should the believer respond to the call to service?

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, *Here am I; send me.*" Isaiah 6:8.

NOTE.—“It is not enough to give our time, or energy, or money. Many will gladly give anything, rather than themselves. None of these will be accounted as a sufficient substitute by Him who gave, not only His possession, but His very self for us. As the Lord Jesus was all for us, He asks that we should be all for Him—body, soul, and spirit; one’s reasonable service and gift.”—F. B. Meyer, *Light on Life’s Duties*, page 46.

4. How are those who respond to the call to service commended?

“The fruit of the righteous is a tree of life; and *he that winneth souls is wise.*” Proverbs 11:30.

5. What provision does God promise to His servants for the fulfillment of their ministry?

“God is able to make *all grace* abound toward you; that ye, *always* having *all sufficiency in all things*, may abound to *every good work.*” 2 Corinthians 9:8.

NOTE.—“The great purpose of our individual lives is to honor God in winning souls. If we fail in this we fail in the work God has called us to do. Our whole life, indeed, is a failure. We must be willing to be made just the instrument needed, and God may have to do some rough work on us to fit us for our place and work.”—W. H. Felix, *Wisdom in Soul Winning*, page 9.

6. How does He encourage them in their service?

“Be ye strong therefore, and let not your hands be weak: *for your work shall be rewarded.*” 2 Chronicles 15:7. “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that *your labor is not in vain in the Lord.*” 1 Corinthians 15:58.

7. To whom are believers to look for an example of labor?

“Wherefore, holy brethren, partakers of the heavenly calling, *consider the Apostle and High Priest of our profession, Christ Jesus.*” Hebrews 3:1.

8. What reasons are advanced for zeal in the Lord's work?

a. Urgency of the task. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and *look on the fields; for they are white already to harvest.*" John 4:35.

b. Scarcity of laborers. "Therefore said He unto them, The harvest truly is great, but *the laborers are few.*" Luke 10:2.

c. Shortness of time. "*Redeeming the time*, because the days are evil." Ephesians 5:16. "That, knowing the time, that now it is *high time to awake out of sleep*: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Romans 13:11, 12.

9. How does Paul set forth his goal in service?

"None of these things move me, neither count I my life dear unto myself, so that I might *finish my course* with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

10. What claim was he able to make at the close of his life?

"I have fought a good fight, *I have finished my course*, I have kept the faith." 2 Timothy 4:7.

11. How does he, therefore, exhort other workers for God?

"Take heed to the ministry which thou hast received in the Lord, that thou *fulfill it.*" Colossians 4:17. "*Make full proof* of thy ministry." 2 Timothy 4:5.

12. What influence will our zeal have on others?

"I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and *your zeal hath provoked very many.*" 2 Corinthians 9:2.

NOTE.—"Now each of us may be a rock, a shelter and a source of fertility to the life around him in three modes of constant influence. We can be like Christ, the Rock, in shutting out from our neighbors the knowledge and infection of sin, in keeping our conversation so unsuggestive and unprovocative of evil, that, though sin drift upon us, it shall never drift through us. And we may be like Christ, the Rock, in shutting out blame from other men; in sheltering them from the east wind of pitiless prejudice, quarrel or controversy; in stopping the unclean and bitter drifts of scandal and gossip. How many lives have lost their fertility for the want of a little silence and a little shadow! Some righteous people have a terribly northeastern exposure; children do not play about their doors, nor the prodigal stop there. And again, as there are a number of men and women who fall in struggling for virtue simply because they never see it successful in others, and the spectacle of one pure, heroic character would be their salvation, here is another way in which each servant of God may be a rock."—George A. Smith, *The Book of Isaiah*, vol. 1, p. 262.

13. How will the servants of God be rewarded?

"He that planteth and he that watereth are one: and *every man shall receive his own reward* according to his own labor." 1 Corinthians 3:8.

NOTE.—Testifying to the blessedness of service, a missionary to China declared: "I thought it meant renunciation; but I found it meant reward."

14. When and by whom will the reward be conferred?

"*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*" 1 Peter 5:4.

The Great Commission

1. WHAT great commission did Jesus give to His disciples at His ascension?

"He said unto them, Go ye into all the world, and *preach the gospel to every creature.*" Mark 16:15.

NOTE.—"Christianity once established was its own best missionary. It grew naturally from within. It attracted people by its very presence. It was a light shining in darkness and illuminating the darkness. And while there were no professional missionaries devoting their whole life to this specific work, every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow men. . . . Every Christian told his neighbor, the laborer to his fellow laborer, the slave to his fellow slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of the rescue from shipwreck."—Philip Schaff, *History of the Christian Church*, vol. 2, pp. 20, 21.

2. What is to be the theme of the gospel?

"Daily in the temple, and in every house, they ceased not to teach and *preach Jesus Christ.*" Acts 5:42.

3. What aspect of Christ's ministry is central to the message?

"I determined not to know anything among you, save *Jesus Christ, and Him crucified.*" 1 Corinthians 2:2.

NOTE.—"The most powerful way of teaching truth is to show what it has done for you."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 277.

4. What aid does the Lord promise His witnesses in the delivery of their message?

"Behold, I send the promise of My Father upon you: but

tarry ye in the city of Jerusalem, until ye be endued with *power from on high.*" Luke 24:49.

NOTE.—"There are certain things which always characterize the revival. First, there must be a turning away from sin. Second, there must be fervent, believing prayer. Third, there must be faithful witnessing. These elements are to be found in connection with the Pentecostal outpouring. Ten days of humiliation and prayer; then the disciples went out upon the streets of the city to speak the Saviour's message with tongues of fire. . . . What would be the result in your community, think you, if tomorrow morning every redeemed soul would begin the day in humiliation and prayer, tarrying in the secret place until sin had been rooted out, hardness melted, until indifference had disappeared and the fires of God were glowing in the life, and then would go out to witness for Christ to those who might cross their path? . . . Before the sun had set and the shadows of evening fallen, revival fires would be burning in your midst."—Edwin F. Hallenbeck, *The Passion for Men*, pages 64-66.

5. To how many is the gospel to be carried?

"Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

6. Are any social classes to be missed?

"Having therefore obtained help of God, I continue unto this day, witnessing both to *small and great*, saying none other things than those which the prophets and Moses did say should come." Acts 26:22.

7. How did the apostles make sure that all should receive the message?

"I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and *from house to house.*" Acts 20:20.

8. As a result, what tremendous claim was Paul able to make toward the close of his ministry?

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and *which was preached to every creature which is under heaven.*" Colossians 1:23.

9. With what mighty message is the gospel proclamation to close?

"This gospel of the kingdom shall be preached in all the world for a *witness unto all nations*; and then shall the end come." Matthew 24:14.

NOTE.—"When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."—E. G. White, *The Acts of the Apostles*, page 111.

10. What did Jesus warn the gospel witnesses they would have to meet?

"*Beware of men*: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles." Matthew 10:17, 18.

11. What did Paul endure for the gospel's sake?

"I think that God hath set forth us the apostles last, as it were *appointed to death*: for we are made a *spectacle* unto the world, and to angels, and to men." 1 Corinthians 4:9.

NOTE.—"Love to God and love to man are not different, but one. To love God is to love man, and to love man is to love God. They are inextricably bound up. And what God hath joined together, let not man put asunder."—E. Stanley Jones, *Is the Kingdom of God Realism?* page 80.

12. How did he react to tribulation?

"None of these things move me, *neither count I my life*

dear unto myself, *so that I might finish my course* with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

13. What definite assurance of success was given him?

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but *it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*" Isaiah 55:11.

14. What will make up for all the tears of God's witnesses?

"They that *sow in tears* shall *reap in joy*. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, *bringing his sheaves with him.*" Psalm 126:5, 6.

15. What eternal reward will the soul winner receive?

"They that be wise shall *shine* as the brightness of the firmament; and they that turn many to righteousness as the *stars for ever and ever.*" Daniel 12:3.

NOTE.—"Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here."—E. G. White, *Christ's Object Lessons*, page 361.

What We Owe to God

1. To whom do all things in heaven and earth belong?

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

2. What authority over the earth did God delegate to man at creation?

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Psalm 8:6.

3. What capacity has He given to man to develop the resources of the earth?

"Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deuteronomy 8:18.

4. As a continual reminder of God's ownership and man's stewardship, what did He require of His ancient people?

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30.

NOTE.—"Tithing is an expression of our stewardship in giving. We tithe in recognition of God's ownership of the whole, just as a tenant pays rent in recognition of the landlord's ownership of, or rights in, the house or farm."—Charles A. Cook, *Stewardship and Missions*, page 118.

5. How do we know that this divinely ordained tithing principle long antedated Israel's organization as a nation?

"Melchizedek king of Salem brought forth bread and

wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God. . . . And *he gave him tithes of all.*" Genesis 14:18-20.

NOTE.—"Tithing was practiced by men long before the Jewish nation had an existence. . . . The giving of one tenth of all by Abraham to Melchizedek is the first recorded instance of tithing in the Old Testament. It is the model for us. Abraham's tithing is free from all the objections that are made against tithing on the ground that it is a Jewish institution."—*Ibid.*, pages 123, 124.

6. What vow did Jacob make?

"This stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me *I will surely give the tenth unto Thee.*" Genesis 28:22.

7. How scrupulously careful were the Israelites commanded to be in setting apart the tithe?

"Thou shalt *truly tithe* all the increase of thy seed, that the field bringeth forth year by year." Deuteronomy 14:22.

8. Where was it to be brought?

"Then brought all Judah the tithe of the corn and the new wine and the oil *unto the treasures.*" Nehemiah 13:12. See also Deuteronomy 12:5, 6.

9. Could the Israelite use the tithe as he pleased?

"*Ye shall not do* after all the things that we do here this day, every man *whatsoever is right in his own eyes.*" Deuteronomy 12:8.

10. To what object was God's tithe applied?

"Behold, I have given *the children of Levi* all the tenth in Israel for an inheritance, *for their service which they serve*, even the service of the tabernacle of the congregation." Numbers 18:21.

11. What channel of spiritual blessing did the tithe thus keep open to Israel?

"At that time were some appointed over the chambers for the treasures, for the offerings, for the first fruits, and for the tithes: . . . for Judah *rejoiced for the priests and for the Levites that waited*. And both the singers and the porters kept the ward of their God." Nehemiah 12:44, 45.

12. What material blessings did God also promise as a reward of faithfulness?

"Honor the Lord with thy substance, and with the first fruits of all thine increase: *so shall thy barns be filled with plenty*, and thy presses shall burst out with new wine." Proverbs 3:9, 10.

13. How did God designate the withholding of His tithe?

"Will a man rob God? Yet *ye have robbed Me*. But ye say, Wherein have we robbed Thee? *In tithes and offerings*. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Malachi 3:8, 9.

14. While the temple was still standing, how were the first gospel preachers supported?

"*Provide neither gold, nor silver, nor brass in your purses*. . . And into whatsoever city or town ye shall enter, *inquire who in it is worthy*; and there abide till ye go thence." Matthew 10:9-11.

15. What stewardship did Paul declare was given to believers in the gospel dispensation?

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* hath the

Lord ordained that *they which preach the gospel should live of the gospel.*" 1 Corinthians 9:13, 14. See also verse 11.

16. What other reminders have we of the believers' obligation to support the gospel ministry?

"If we have sown unto you spiritual things, is it a great thing if we shall *reap your carnal things?*" Verse 11. "The laborer is *worthy of his reward.*" 1 Timothy 5:18.

17. With what regularity should Christians set apart their tithes and offerings for the cause of God, and on what basis?

"*Upon the first day of the week* let every one of you lay by him in store, *as God hath prospered him.*" 1 Corinthians 16:2.

NOTE.—Tithing does not belong to "the law of commandments contained in ordinances," which were nailed "to His cross." It is not typical, nor does it foreshadow anything. It is a continual reminder of the Lord's ownership. The death of Christ did not change the fact of God's ownership. It rather deepens the Christian's realization of his debt. The obligation to acknowledge that ownership by tithes and offerings is thus strengthened, not diminished.

18. What divine promise to Israel of old may be claimed equally by believers today?

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and *prove Me now* herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

NOTE.—There are many thousands of earnest Christian people in every land who have embraced the Lord's plan for the support and extension of His work. Without exception they testify that, as they have rendered a faithful tithe, the Lord has blessed what remained as He did the barrel of meal and the cruse of oil of the woman of Zarephath. With one accord they rejoice in reaching higher ground in faith and life. And as they have seen the result of their giving in souls won for the kingdom of God, they have found a satisfaction of spirit which is indeed their chief reward.

Freewill Offerings

1. WHAT does God ask His children to bring to Him in addition to the tithe?

"The Lord spake unto Moses, saying, Speak unto the children of Israel, that they *bring Me an offering.*" Exodus 25:1, 2.

NOTE.—The tithe did not belong to the Israelite. He did not give it; he paid it to the Lord as a recognition of the benefits he received from the Creator's hand. Then, after the Israelite had paid a faithful tithe, he gave "freewill offerings" as a token of thankfulness for special mercies and benefits. These gave him opportunity, not merely to recognize his duty to God, but to reveal his love.

2. Upon how many rests the responsibility of rendering offerings to God?

"Let *all that be round about Him* bring presents unto Him that ought to be feared." Psalm 76:11.

NOTE.—"It gives a strange sense of awe to realize that the bit of money you hold in your hand can be used to change a life, aye, more, to change many lives. That money is yours to control. It came to you in exchange for your labor or your skill. It is yours, for the sweat of your brow or your brain is upon it. And now it can be sent out, and the result will be a life utterly changed, purified, and redeemed."—S. D. Gordon, *Quiet Talks With World Winners*, page 250.

3. In what spirit should such offerings be brought?

"As for me, in the uprightness of mine heart *I have willingly offered* all these things: and now have I seen with joy Thy people, which are present here, to *offer willingly unto Thee.*" 1 Chronicles 29:17.

4. By what name are they appropriately designated?

"Thither ye shall bring your . . . *freewill offerings*." Deuteronomy 12:6.

5. Of what are such offerings an evidence?

"Where your treasure is, *there will your heart be also*." Luke 12:34.

6. What would be indicative of a lack of thankfulness?

"They shall not appear before the Lord *empty*." Deuteronomy 16:16.

7. Besides their regular freewill offerings, what special offerings were called for when the tabernacle was to be built, and how did the Israelites respond?

"The children of Israel brought a *willing offering* unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." Exodus 35:29.

8. How continuous was the stream of gifts?

"They brought yet unto him free offerings *every morning*." Exodus 36:3.

9. What restraint at last had to be put upon the people?

"They spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. . . . So the people were *restrained from bringing*. For the stuff they had was sufficient for all the work to make it, and too much." Verses 5-7.

10. With what similar liberality did the Israelites give for the erection of the temple?

"Then the people rejoiced, for that *they offered willingly*,

because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." 1 Chronicles 29:9.

11. How liberal, too, were the returned captives?

"Some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, *offered freely* for the house of God to set it up in his place: they *gave after their ability* unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments." Ezra 2:68, 69.

12. Inspired by these examples, what should be the measure of our gifts to the Lord?

"Every man shall give *as he is able*." Deuteronomy 16:17.

NOTE.—"The tithe provided a minimum for all, while the freewill offering enabled the well-to-do to give in proportion to the blessings they had received."—John E. Simpson, *Stewardship and the World Mission*, page 54.

13. What contrast did Jesus draw between the gifts of the rich Pharisees and the poor widow?

"He looked up, and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you, that *this poor widow hath cast in more than they all*." Luke 21:1-3.

14. What is more important than the size of the gift?

"For all these have of their abundance cast in unto the offerings of God: but *she of her penury* hath cast in all the living that she had." Verse 4. "If there be first *a willing mind*, it is accepted according to that a man hath, and not according to that he hath not." 2 Corinthians 8:12.

Ministry to the Needy

1. How may we show our gratitude for the bounties of God's grace?

"Freely ye have received, *freely give*." Matthew 10:8.

2. What opportunities are given us to help others?

"Distributing to *the necessity of saints*; given to hospitality." Romans 12:13.

NOTE.—"There is a little story of a poor street waif who was admitted one cold morning into the back door of a house by a minister, who gave him a very small and very dry crust of bread and then began to question him. The boy was very ignorant, and so the minister began to tell him about God. He said that God was the Creator, that He made all things, and that He lived in heaven. The boy, in his hunger, tried to eat the crust, hardly noticing what was said. Finally the minister made the casual remark that God was our Father. This caught the boy's attention. Said he, 'Is He your Father?' The minister said, 'Yes.' 'Is He my Father?' Again the minister said, 'Yes.' The boy thought a moment, then said, 'You and me are brothers, aren't we?' Reluctantly the minister said, 'Yes.' Then said the boy, 'Aren't you ashamed to give me such a dry crust of bread?' . . . Have we, in owning God as our Father, felt our relation and our duty to all His children?"—G. E. Fifield, *God is Love*, pages 71, 72.

3. Of what is Christian liberality an evidence?

"Wherefore show ye to them, and before the churches, *the proof of your love*, and of our boasting on your behalf." 2 Corinthians 8:24.

4. What would the withholding of help from the needy demonstrate?

"Whoso hath this world's good, and seeth his brother have

need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*" 1 John 3:17.

5. How did a certain young man reveal his real character?

"Jesus said unto him, If thou wilt be perfect, go and *sell that thou hast, and give to the poor*, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, *he went away sorrowful: for he had great possessions.*" Matthew 19:21, 22.

6. What blessing shall we find in ministry to the needy?

"It is *more blessed to give* than to receive." Acts 20:35.

7. To what lengths of liberality did the early believers go?

"All that believed were together, and had *all things common*; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44, 45.

8. For what does Paul commend the churches of Macedonia?

"In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the *riches of their liberality.*" 2 Corinthians 8:2.

9. What individual examples of Christian benevolence are cited in the record of the early church?

a. Phebe. "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: . . . for she hath been *a succorer of many*, and of myself also." Romans 16:1, 2.

b. Dorcas. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was *full of good works and almsdeeds* which she did." Acts 9:36.

10. What remembrance has God of the liberality of His children?

"God is *not unrighteous to forget* your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Hebrews 6:10.

11. Does the smallest act of generosity pass unnoticed?

"Whosoever shall give you a *cup of water* to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41.

12. How does God regard help rendered to the poor and needy?

"He that hath pity upon the poor *lendeth unto the Lord.*" Proverbs 19:17.

13. In what ways will the Lord recompense the liberality of the saints?

"The liberal soul shall be *made fat*: and he that watereth shall be *watered* also himself." Proverbs 11:25.

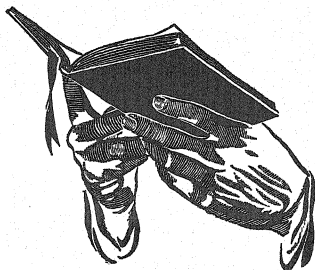
14. To what paradox connected with giving does the Bible draw attention?

"There is that maketh himself rich, yet hath nothing: *there is that maketh himself poor, yet hath great riches.*" Proverbs 13:7.

15. What other promise is given to those who minister to the needy?

"Blessed is he that considereth the poor: *the Lord will deliver him in time of trouble.*" Psalm 41:1.

PART
SIXTEEN



WHAT THE BIBLE
TEACHES ABOUT ...

The Home

A Sacred Ordinance
The Ideal Husband
The Ideal Wife
Privileges of Parenthood
The Home and the Child
Best Stories From the Best Book
A Pattern for Youth
Ideals of Womanhood



Jesus placed His blessing on the marriage relationship when he attended a wedding feast in Cana of Galilee, even performing a miracle in order to bring added happiness to those present.

A Sacred Ordinance

1. WHEN God had created man and provided him with perfect surroundings, what did He feel was needed to complete his happiness?

"The Lord God said, It is not good that the man should be alone; *I will make him an help meet for him.*" Genesis 2:18. Read verses 21-23.

NOTE.—"God made the first home. He made it right. It was a pattern for all future earthly homes. He founded it on the marriage relation. One very good man and one winsome woman undertook the making of a perfect home. . . . The earthly home should be a foretaste of the heavenly. The first church on earth was a home, and the home is the main pillar of the church. The home is a loving place; and if love is not there, it is unfit to be a living place."—V. J. Farnsworth, *The Real Home*, page 11.

2. For what purpose besides companionship was this first union ordained?

"God blessed them, and God said unto them, *Be fruitful, and multiply, and replenish the earth.*" Genesis 1:28. See also Jeremiah 29:6.

3. Of what was it to be a pattern?

Of all future homes. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and *they two shall be one flesh.*" Ephesians 5:31.

NOTE.—"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—E. G. White, *The Ministry of Healing*, pages 356, 357.

"In a sense, the kingdom of heaven is here and now. It is not

something the quality of which we cannot know until it is 'brought in' at the end of the age. We go into a home where Christian love abounds; where the Christian family spirit prevails; where the atmosphere of positive good will is breathed by every spirit; where the only rivalry is that of a desire to sacrifice for others and serve others; where pride, anger, jealousy, hate, lust, and selfishness never enter; where all grief and all pain, every joy and every burden are shared; and we find again that turning a knob—the knob of the front door of such a home—brings us right into the kingdom."—Leslie D. Weatherhead, *In Quest of a Kingdom*, page 43.

4. What wedding did Jesus grace with His presence?

"The third day there was a *marriage in Cana of Galilee*; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage." John 2:1, 2.

5. In what honor, therefore, should the marriage estate be held?

"Let marriage be had *in honor among all*." Hebrews 13:4, R. V.

6. In a sinful world how is the happiness of the family relationship often marred?

"Nevertheless such [as marry] shall have *trouble in the flesh*." 1 Corinthians 7:28.

7. Why are many marriages unhappy?

"Be ye not *unequally yoked* together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Corinthians 6:14, 15.

8. For this reason what marriages did God prohibit among the Israelites?

"Neither shalt thou make marriages with them [the

heathen around]; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. *For they will turn away thy son from following Me*, that they may serve other gods." Deuteronomy 7:3, 4.

9. What proper care did Abraham show in seeking a wife for his son?

"I will make thee swear by the Lord, the God of heaven, and the God of the earth, that *thou shalt not take a wife unto my son of the daughters of the Canaanites*, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." Genesis 24:3, 4.

10. What advice did Paul offer to Christians contemplating marriage with unbelievers?

"Wherefore *come out from among them*, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Corinthians 6:17.

NOTE.—"We need not be surprised at these strong and repeated prohibitions. A mixed marriage is a prolific source of misery. In the course of a considerable pastoral experience, I have never known one to result in perfect happiness. Believers, in such unions, do not level their unbelieving partners up to Christ; but are themselves dragged down to infinite misery and self-reproach."—F. B. Meyer, *Israel*, page 69.

11. Under what conditions did he say marriage should be entered into?

"She is at liberty to be married to whom she will; *only in the Lord*." 1 Corinthians 7:39.

12. How will the Lord recompense those who are denied the blessings of marriage by their loyalty to Christ?

"And will be a *Father unto you*, and ye shall be *My sons and daughters*, saith the Lord Almighty." 2 Corinthians 6:18.

13. What high standard do the Scriptures set for the relationship between man and wife?

"Teach the young women to be sober, *to love their husbands.*" Titus 2:4. "Husbands, *love your wives*, even as Christ also loved the church, and gave Himself for it." Ephesians 5:25.

14. How exclusively devoted should man and wife be to each other?

"Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. *Let them be only thine own*, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth." Proverbs 5:15-18.

15. What commandments were designed particularly to safeguard family life?

"Thou shalt not commit *adultery.*" Exodus 20:14. "Thou shalt not *covet* . . . thy neighbor's wife." Verse 17.

16. What incentive besides family loyalty is there to purity of life?

"Know ye not that *your bodies are the members of Christ*? shall I then take the members of Christ, and make them the members of an harlot? God forbid." 1 Corinthians 6:15. See also verses 19, 20.

17. How indissoluble did God intend marriage to be?

"Wherefore they are no more twain, but one flesh. *What therefore God hath joined together, let not man put asunder.*" Matthew 19:6.

18. Under what circumstances may the marriage relationship be dissolved?

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband *so long as he liveth.*" Romans 7:1, 2.

19. While the marriage estate is dissolved without compunction by the world, what endeavors should believers make to uphold the sanctity of marriage even under provocation?

"Unto the married I command, yet not I, but the Lord, *Let not the wife depart from her husband:* but and if she depart, let her remain unmarried, or be reconciled to her husband: and *let not the husband put away his wife.*" 1 Corinthians 7:10, 11.

20. What special responsibility rests upon believers in divided homes?

"The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. . . . For what knowest thou, O wife, whether *thou shalt save thy husband?* or how knowest thou, O man, whether *thou shalt save thy wife?*" Verses 14-16.

The Ideal Husband

1. WHAT position does the husband occupy in the family?

"The husband is the *head of the wife*." Ephesians 5:23.

2. Why is this position of responsibility his?

"The man is not of the woman; but *the woman of the man*. Neither was the man created for the woman; but *the woman for the man*." 1 Corinthians 11:8, 9.

3. What beautiful illustration of headship precludes any abuse of this prerogative?

"The husband is the head of the wife, *even as Christ is the head of the church*: and He is the Saviour of the body." Ephesians 5:23.

4. To whom will the godly husband himself be subject?

"I would have you know, that *the head of every man is Christ*; and the head of the woman is the man; and the head of Christ is God." 1 Corinthians 11:3.

5. How should husbands relate themselves to their wives?

"Husbands, *love your wives*, and be not bitter against them." Colossians 3:19.

NOTE.—"Religion is love, and a religious home is one in which love reigns. There must be love in action, love that flows out in all the home intercourse, showing itself in a thousand little expressions of thoughtfulness, kindness, unselfishness, and gentle courtesy."—J. R. Miller, *Week-Day Religion*, page 81.

6. What should be the degree of their affection?

"Nevertheless let every one of you in particular so love his wife *even as himself*." Ephesians 5:33. "So ought men to love their wives *as their own bodies*." Verse 28.

7. How will the husband's love come back to him?

"He that loveth his wife *loveth himself*. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Verses 28, 29.

8. What still nobler example of love is set before the husband for his emulation?

"*Even as Christ also loved the church*, and gave Himself for it." Verse 25.

9. What is one beautiful example of love between husband and wife which the Scriptures provide?

"*Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her*: and Isaac was comforted after his mother's death." Genesis 24:67.

10. In addition to bestowing upon his wife his love, what honor should the husband give to her?

"Likewise, ye husbands, dwell with them according to knowledge, *giving honor unto the wife, as unto the weaker vessel*, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter 3:7.

11. What pride should he have in her?

"The woman is the *glory of the man*." 1 Corinthians 11:7.

12. With what consideration should a husband treat his wife?

"Let the husband render unto the wife *due benevolence*: and likewise also the wife unto the husband." 1 Corinthians 7:3.

13. What responsibility has the husband to his household?

"If any *provide* not for *his own*, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Timothy 5:8.

14. How light does love make the heaviest burdens?

"Jacob served seven years for Rachel; and they *seemed unto him but a few days*, for the love he had to her." Genesis 29:20.

15. What will a good father delight in giving to his children?

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" Luke 11:11, 12. "Ye . . . know how to give *good gifts* unto your children." Verse 13.

16. What heritage will he also seek to pass on to them?

"A good man *leaveth an inheritance* to his children's children." Proverbs 13:22. "The just man walketh in his integrity: his children are *blessed after him*." Proverbs 20:7.

17. What blessings does God promise to the godly husband?

"Thy wife shall be as a *fruitful vine* by the sides of thine house: *thy children like olive plants* round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." Psalm 128:3, 4. "Yea, thou shalt see thy *children's children*, and peace upon Israel." Verse 6.

The Ideal Wife

1. WHAT companionship did God provide for Adam in the Garden of Eden?

"The Lord God said, It is not good that the man should be alone; I will make him an *help meet for him*." Genesis 2:18. "Therefore shall a man leave his father and his mother, and shall *cleave unto his wife*: and they shall be one flesh." Verse 24.

2. What affection should a wife have for her husband and children?

"That they may teach the young women to be sober, to *love their husbands*, to *love their children*." Titus 2:4.

NOTE.—"And no marriage is heaven-made, heaven-sent, or heaven-sanctioned, which does not spring from a supreme love. Alas, how many marry from some less worthy motive! Some for a home; others to escape from uncongenial surroundings; others for position; others for baser reasons still. All these sin against God's purpose; they sin against one another; and, not least, they sin against themselves. No two should marry unless each feels that life without the other would be incomplete. Less than this will never suffice."—F. B. Meyer, *Israel*, page 67.

3. What mutual consideration should there be between husband and wife?

"Let the husband render unto the wife *due benevolence*: and likewise also the wife unto the husband." 1 Corinthians 7:3.

4. Since the husband is head of the household, what respect should the wife have for her husband's wishes?

"Wives, *submit yourselves* unto your own husbands, as unto the Lord." Ephesians 5:22.

5. What pattern of loving submission is set before the wife?

"Therefore *as the church is subject unto Christ*, so let the wives be to their own husbands in everything." Verse 24.

6. What limits of submission, however, ought wives to keep in mind?

"Wives, submit yourselves unto your own husbands, *as it is fit in the Lord*." Colossians 3:18.

7. What other wifely virtues does the Bible commend?

a. Sobriety and faithfulness. "Even so must their wives be *grave*, not slanderers, *sober, faithful* in all things." 1 Timothy 3:11.

b. Discretion, chastity, and goodness. "To be *discreet, chaste, . . . good*." Titus 2:5.

c. Industry. "She *looketh well to the ways of her household*, and eateth not the bread of idleness." Proverbs 31:27.

d. Home building. "Every wise woman *buildeth her house*: but the foolish plucketh it down with her hands." Proverbs 14:1.

e. Homekeeping. "*Keepers* at home." Titus 2:5.

f. Benevolence. "She stretcheth out her hand to the poor; yea, she *reacheth forth her hands to the needy*." Proverbs 31:20.

8. On the other hand, what particularly deplorable traits are mentioned?

a. Idleness and gossiping. "Withal they *learn to be idle*, wandering about from house to house; and not only idle,

but *tattlers* also and *busybodies*, speaking things which they ought not." 1 Timothy 5:13.

b. Contentiousness. "It is better to dwell in a corner of the housetop, than with a *brawling woman* in a wide house." "It is better to dwell in the wilderness, than with a *contentious* and an *angry woman*." Proverbs 21:9, 19.

9. How precious is a good wife?

"Whoso findeth a wife findeth a *good thing*, and obtaineth favor of the Lord." Proverbs 18:22. "Who can find a virtuous woman? *for her price is far above rubies*." Proverbs 31:10.

10. What honor does she bring to her husband?

"A virtuous woman is a *crown to her husband*." Proverbs 12:4. "She will *do him good* and not evil all the days of her life." Proverbs 31:12.

11. How will such a wife be esteemed?

"The heart of her husband doth *safely trust in her*, so that he shall have no need of spoil." Verse 11.

12. What will be her reward?

a. Fruit for her labor. "Give her of the *fruit of her hands*; and let her own works praise her in the gates." Verse 31.

b. Praise of her husband. "Her husband also, and he *praiseth her*." Verse 28.

c. Gratitude from her children. "Her children arise up, and *call her blessed*." Verse 28.

d. Joy in her old age. "Strength and honor are her clothing; and *she shall rejoice in time to come*." Verse 25.



Sacred and solemn is the responsibility of parents to give their children the training that will prepare them to be good citizens both of this world and of the world to come.

LAMBERT

Privileges of Parenthood

1. How are children to be regarded?

"Lo, children are an *heritage of the Lord*: and the fruit of the womb is His reward." Psalm 127:3.

NOTE.—"Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.'"—E. G. White, *Counsels to Parents, Teachers, and Students*, page 145.

2. How did Eve recognize her indebtedness to the Lord for her child?

"Adam knew Eve his wife; and she conceived, and bare Cain, and said, *I have gotten a man from the Lord*." Genesis 4:1.

3. In what beautiful way did Jacob acknowledge the blessing of God upon his home?

"Esau ran to meet him, and embraced him. . . . And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, *The children which God hath graciously given thy servant*." Genesis 33:4, 5.

4. What affection should children receive from their parents?

"That they may teach the young women to be sober, . . . *to love their children*." Titus 2:4. "The king was much moved: . . . and as he went, thus he said, O my son Absalom, my son, my son Absalom! *would God I had died*

for thee, O Absalom, my son, my son!" 2 Samuel 18:33.

NOTE.—"The child looks up to us, as we look up to God. The child gets his first thought of God from father and mother. What purity and love and wisdom and simplicity should we pray for and practice!"—S. D. Gordon, *Quiet Talks on Home Ideals*, page 144.

5. On what occasion did Jesus show His love for the young?

"Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them. But Jesus said, *Suffer little children, and forbid them not, to come unto Me*: for of such is the kingdom of heaven." Matthew 19:13, 14.

6. What duty did He enjoin upon one of His disciples?

"He saith unto him, *Feed My lambs*." John 21:15.

7. By whom also are children loved and guarded?

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven *their angels* do always behold the face of My Father which is in heaven." Matthew 18:10.

8. What blessings should children bring to a home?

a. Comfort. "He called his name Noah, saying, *This same shall comfort us* concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Genesis 5:29.

b. Happiness. "As arrows in the hand of a mighty man; so are children of the youth. *Happy* is the man that hath his quiver full of them." Psalm 127:4, 5.

c. Strength. "That our sons may be as *plants grown up in their youth*; that our daughters may be as *cornerstones*, polished after the similitude of a palace." Psalm 144:12.

9. What is one of the crowning joys of aged parents?

"*Children's children* are the crown of old men; and the glory of children are their fathers." Proverbs 17:6.

10. What blessings may children receive through the prayers of godly parents?

"Now therefore let it please Thee to *bless the house of Thy servant*, that it may be before Thee forever: for Thou blessest, O Lord, and it shall be blessed forever." 1 Chronicles 17:27. See also 1 Chronicles 29:19; 22:12.

NOTE.—"There is no greater heritage than that which comes to one in the memory of a home properly ordered according to the teachings of Christ,—a home where the father is true, and realizing his responsibility he leans hard upon God for support and walks in close fellowship with Christ in order that he may know what He would have him do. A home where the mother is a saint. . . . A home where love abides; where the atmosphere is heavenly and where everything reminds one of heaven. A home where memory treasures up the beautiful things in one's past life."—J. Wilbur Chapman, *When Home Is Heaven*, page 219.

11. On the other hand, what sorrows may the iniquity of parents bring upon their children?

"I the Lord thy God am a jealous God, *visiting the iniquity of the fathers upon the children* unto the third and fourth generation of them that hate Me." Exodus 20:5.

12. What revival of family life will be found among believers before the end?

"He shall *turn the heart of the fathers to the children*, and the *heart of the children to their fathers*, lest I come and smite the earth with a curse." Malachi 4:6. "He shall . . . *turn the hearts of the fathers to the children*; . . . to *make ready a people* prepared for the Lord." Luke 1:17.

The Home and the Child

1. WHAT supreme opportunity does the pliability of childhood offer?

"Train up a child in the way he should go: and when he is old, *he will not depart from it.*" Proverbs 22:6.

2. What should be the basic principle in child training?

"Bring them up *in the nurture and admonition of the Lord.*" Ephesians 6:4.

3. What constitutes the most powerful aid to this fundamental spiritual education of the child?

The family altar. "*There* he [Abram] *builded an altar unto the Lord*, and called upon the name of the Lord." Genesis 12:8.

NOTE.—"So began in his seventeenth year that blessed custom of family prayer, morning and evening, which my father practiced probably without one single omission till he lay on his deathbed, seventy-seven years of age; when, even to the last day of his life, a portion of Scripture was read, and his voice was heard softly joining in the psalm, and his lips breathed the morning and evening prayer,—falling in sweet benediction on the heads of all his children, far away many of them over all the earth, but all meeting him there at the throne of grace. None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there. And blessed to others, as well as to ourselves, was the light of such example!"—John G. Paton, *Autobiography*, pages 20, 21.

4. In what should parents instruct their children?

a. Providences of God. "We will not hide them from

their children, *showing to the generation to come the praises of the Lord*, and His strength, and His wonderful works that He hath done." Psalm 78:4. See also Deuteronomy 6:20-24.

b. Statutes of the Lord. "He established a *testimony* in Jacob, and appointed a *law in Israel*, which He commanded our fathers, that *they should make them known to their children*." Psalm 78:5. See also Deuteronomy 6:7.

NOTE.—"If you give to children an account of the world from which God is left out, you are teaching them to understand the world without reference to God. If He is then introduced, He is an ex-crescence. He becomes an appendix to His own creation."—William Temple, "The Hope of a New World," *Religion in Life*, vol. 10, No. 3, pp. 324, 325.

5. In order to be effectual teachers of spiritual things, what preparation do parents themselves need?

"Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children." Deuteronomy 11:18, 19.

NOTE.—"Time devoted to Bible study and prayer is a paying investment. Not one day in the week, but every day, we need communion with God. . . . Children cannot forget the prayers of a godly father or mother, one who has learned the secret and power of prevailing with God. Many perplexities of management and discipline will vanish before the voice of fervent prayer. Wisdom will be received for the asking, and prayer will be the lubricant that will oil the wheels of family life, causing them to move without friction."—V. J. Farnsworth, *The Real Home*, pages 254, 255.

6. How satisfied was God with the way in which Abraham fulfilled his parental responsibilities?

"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Genesis 18:19.

NOTE.—"Upon them [parents] depends in a great measure the

well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society; the weight of each family's influence will tell in the upward or the downward scale."—E. G. White, *The Ministry of Healing*, page 357.

7. What is an essential accompaniment of instruction in child training?

"*Correct thy son*, and he shall give thee rest; yea, he shall give delight unto thy soul." Proverbs 29:17.

8. Why is discipline so important in the early years?

"Chasten thy son *while there is hope*, and let not thy soul spare for his crying." Proverbs 19:18. See also Proverbs 23:13, 14.

9. How reprehensible is failure to discipline the young?

"He that spareth his rod *hateth his son*: but he that loveth him chasteneth him betimes." Proverbs 13:24.

10. Who is a conspicuous example of such parental neglect?

"I have told him [Eli] that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and *he restrained them not*." 1 Samuel 3:13.

11. What further important principle should be borne in mind in child training?

"It is good for a man that he *bear the yoke* in his youth." Lamentations 3:27.

12. Where there are several children in the home, what danger is to be scrupulously avoided?

Favoritism. "*Isaac loved Esau*, because he did eat of his venison: but *Rebekah loved Jacob*." Genesis 25:28.

13. What tragic consequences resulted from Jacob's favoritism toward Joseph?

"When his brethren saw that their father loved him more than all his brethren, *they hated him*, and could not speak peaceably unto him." Genesis 37:4.

14. In their relations with the young, what should parents also be careful not to do?

"Fathers, *provoke not your children to anger*, lest they be discouraged." Colossians 3:21.

15. Of all parental virtues, what are the two most essential?

"She openeth her mouth with *wisdom*; and in her tongue is the law of *kindness*." Proverbs 31:26.

16. What question will be asked of parents in the judgment day?

"Lift up your eyes, and behold them that come from the north: *where is the flock that was given thee*, thy beautiful flock?" Jeremiah 13:20.

NOTE.—"A lady was calling upon a friend whose two children were brought in during the call. As they talked together the caller said eagerly, and yet with evidently no thought of the meaning of her words, 'Oh! I'd give my life to have two such children.' And the mother replied, with a subdued earnestness whose quiet told of the depth of experience out of which her words came, 'That's exactly what it costs!'"—S. D. Gordon, *Quiet Talks on Home Ideals*, page 161.



BEST STORIES

From the BEST BOOK

The Bible is full of fascinating stories which your children will love to hear. This list will help you to find them.

When the World Was Young

The Birthday of the World	Genesis 1
A Home in a Garden	Genesis 2; 3
A Tragic Quarrel	Genesis 4:1-16
Where the Rainbow Began	Genesis 6 to 9:17

Bible Heroes and Heroines

Pioneering for God	Genesis 12:1-8
A Youth Who Trusted His Father	Genesis 22:1-19
Slave to Prime Minister	Genesis 37 to 48
A Baby's Great Adventure	Exodus 1:7-22; 2:1-10
A Boy Who Listened to God	1 Samuel 3
From Sheepfold to Throne	1 Samuel 16
A Bible Giant Killer	1 Samuel 17
A Wonderful Friendship	1 Samuel 18:1-4
A Valiant Prophet	1 Kings 17 to 19
A Brave Little Missionary	2 Kings 5
An Orphan Who Became Queen	Esther
Three Youths Who Said No	Daniel 3
A Man the Lions Could Not Eat	Daniel 6

Strange Happenings

A Bush That Would Not Burn Up	Exodus 3:1-6
Bread From Heaven	Exodus 16
A Wonderful Spring	Exodus 17:1-7
Handwriting of God	Exodus 19; 20:1-21
When the Walls Tumbled Down	Joshua 6
Strange Weapons That Won a Battle	Judges 6; 7
Birds That Helped God	1 Kings 17:1-7
Unseen Helpers	2 Kings 6:8-23
A Wonderful Dream	Daniel 2

Stories of Jesus

The First Carol	Luke 2:8-20
Following a Star	Matthew 2:1-11
A Wicked King Foiled	Matthew 2:1-8, 12-15
Jesus Starts Work	Luke 2:39-52
A Great Test	Matthew 4:1-11
Fishers for Jesus	Luke 5:1-11
The Teacher Who Did Not Know	John 3:1-21
Jesus Visits Friends	Luke 10:38-42
A Selfish Rich Man	Luke 18:18-25
Jesus Invites Himself to Visit	Luke 19:1-10
A Beautiful Present	John 12:1-9
Supper With Jesus	John 13
The Disciple Who Turned Traitor	Mark 14:42-46
How Peter Let Jesus Down	Mark 14:66-72
What Jesus Promised	John 14
What Jesus Did for You	John 18 to 20:18
How Thomas Made Sure	John 20:19-29
Jesus Goes Back Home	Acts 1:1-11

Miracles Jesus Did

When the Wind Stopped Blowing	Matthew 8:23-27
A Remarkable Walk	Matthew 14:22-32

What a Little Boy's Lunch Did	Matthew 15:32-38
A Rebuke From Jesus	Matthew 16:21-23
A Queer Money Box	Matthew 17:24-27
The Fig Tree That Would Not Bear	Matthew 21:17-21
The Spirit That Had to Go	Mark 1:23-28
How Jesus Cured a Fever	Mark 1:29-31
The Sick Man Who Got Up	Mark 2:1-12
The Touch That Healed	Mark 5:24-34
A Little Girl Who Woke Up	Mark 5:22-24, 35-43
A Mother's Reward	Mark 7:24-30
When the Net Broke	Luke 5:1-11
The Soldier Who Loved His Servant	Luke 7:1-10
A Surprise for Mother	Luke 7:11-17
The Bent Woman Who Was Made Straight	Luke 13:11-17
A Good Day for a Good Deed	Luke 14:1-6
What Nine Men Forgot to Say	Luke 17:11-19
What Jesus Wouldn't Allow	Luke 22:50, 51
A Rich Man's Boy Healed	John 4:46-54
Waiting for the Angel	John 5:1-9
A Man Who Never Saw Before	John 9

Parables Jesus Told

The Man Who Sowed Weeds	Matthew 13:24-30
Treasure Trove!	Matthew 13:44
The Precious Pearl	Matthew 13:45, 46
A Mixed Catch	Matthew 13:47-50
When Payday Came	Matthew 20:1-16
Which Son Was the Better?	Matthew 21:28-32
Lamps Without Oil	Matthew 25:1-13
Sheep or Goats?	Matthew 25:31-46
A Little Seed That Grew Big	Mark 4:30-32

How Much Love?	Luke 7:40-47
Attacked by Robbers	Luke 10:25-37
The Midnight Caller	Luke 11:5-13
The Wealthy Fool	Luke 12:16-21
A Clever Steward	Luke 12:42-48
A Tree That Disappointed	Luke 13:6-9
The Top Seat	Luke 14:7-11
Invitation to Supper	Luke 14:15-24
Look Before You Leap	Luke 14:28-33
The Sheep That Got Lost	Luke 15:3-7
A Diligent Search	Luke 15:8-10
The Boy Who Ran Away	Luke 15:11-32
A Poor Rich Man and a Rich Poor One	Luke 16:19-31
A Woman Who Knew What She Wanted	Luke 18:1-8
A Prayer That Would Not Rise	Luke 18:9-14
Lessons From a Tree	Luke 21:29-31

In the Master's Footsteps

Peter Becomes a Great Preacher	Acts 2
Better Than Gold	Acts 3:1-16
The First Christian Martyr	Acts 6; 7
A Black Convert	Acts 8:26-40
Peter Learns a Lesson	Acts 10
When the Doors Swung Back	Acts 12:1-19
A Magician Rebuked	Acts 13:1-12
A Strange Prison Scene	Acts 16:16-34
Near the Acropolis	Acts 17:16-34
A Brawl in Ephesus	Acts 19:21-41
A Plot That Did Not Succeed	Acts 23
Storm at Sea	Acts 27
A Procession of Heroes	Hebrews 11
The Land Without Tears	Revelation 21; 22

A Pattern for Youth

1. To whom should the young man give his primary allegiance?

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecclesiastes 12:1.

2. What should be the supreme guide of his life?

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." Psalm 119:9.

NOTE.—"The Christian religion is still capable of revolutionizing youth and producing in them a dominant dedication that will discipline life toward the goals of God—the divine will. All true saints and prophets of God faced such a dedication in the hot, unsettled, ambitious days of youth. Moses, Jeremiah, Daniel, John, Augustine, Chrysostom, Savonarola, Francis, Huss, Wesley, Knox and all the rest responded to the dangerous calls of God while life was throbbing with youthful ambitions. Furthermore, they accepted tough assignments from God in the face of a hostile society. Regardless of political, social or ecclesiastical authority, they shaped their actions by their clear faith in a good God's will and went ahead, 'not counting life dear unto themselves.' As one looks straight at these, and then turns to the whole network of current church programs with their emphasis upon statistics, budgets, forum discussions, social clubs, preachers graded by salary levels, and rituals barren of spiritual content, can he avoid crying in his very heart for a more daring, vital, powerful, world-conquering New Testament religion?"—Louis Clinton Wright, "Rugged Religion," *Religion in Life*, vol. 11, No. 2, pp. 184, 185.

3. Of how much greater value is the knowledge of God than material resources?

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better

than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Proverbs 3:13-15.

4. Who are commended in the Scriptures as examples of youthful piety?

a. Samuel. "The child Samuel grew on, and was *in favor both with the Lord, and also with men.*" 1 Samuel 2:26.

b. John the Baptist. "The child grew, and waxed *strong in spirit*, and was in the deserts till the day of his showing unto Israel." Luke 1:80.

5. Who is our supreme example of growth in grace and virtue?

"The Child [Jesus] grew, and waxed *strong in spirit*, filled with wisdom: and *the grace of God was upon Him.*" Luke 2:40.

6. After God, to whom should the young man give honor?

"Honor thy *father* and thy *mother.*" Exodus 20:12.

7. For what was Solomon thankful?

"I was my father's son, tender and only-beloved in the sight of my mother. *He taught me* also, and said unto me, *Let thine heart retain my words:* keep my commandments, and live." Proverbs 4:3, 4.

8. What contrast is there between the wise and the foolish son?

"A wise son *heareth his father's instruction:* but a scorner heareth not rebuke." Proverbs 13:1.

9. How was Timothy influenced by his mother's faith?

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in *thy grandmother Lois*, and *thy mother Eunice*; and I am persuaded that in thee also."

2 Timothy 1:5.

NOTE.—"Under whose preaching were you converted?" a young man was asked. "Under no one's preaching," was the reply. "I was converted under my mother's practicing."

10. What reverence should the young render to the aged?

"Thou shalt rise up before the hoary head, and *honor the face of the old man*, and fear thy God: I am the Lord." Leviticus 19:32.

11. How reprehensible, therefore, was the conduct of Rehoboam?

"He *forsook the counsel of the old men*, which they had given him, and consulted with the young men that were grown up with him, and which stood before him." 1 Kings 12:8.

12. In what may the youth rightly glory?

"The glory of young men is their *strength*: and the beauty of old men is the gray head." Proverbs 20:29.

13. What, however, is even more commendable than physical strength?

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and *ye have overcome the wicked one*." 1 John 2:14.

14. Against what are the young warned?

"Be not *wise in thine own eyes*: fear the Lord, and depart from evil." Proverbs 3:7. "Flee also *youthful lusts*." 2 Timothy 2:22. "My son, if sinners entice thee, *consent thou not*." Proverbs 1:10.

15. In what did Daniel show his strength of character?

"Daniel *purposed in his heart* that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1:8.

16. How did Joseph reveal his purity of life?

"It came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said: . . . How then can I do this great wickedness, and *sin against God?*" Genesis 39:7-9.

17. What noble choice did Moses make?

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to *suffer affliction* with the people of God, than to *enjoy the pleasures of sin for a season.*" Hebrews 11:24, 25.

18. To what may all worthy youth aspire?

"Let no man despise thy youth; but *be thou an example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12.

Ideals of Womanhood

1. WHAT are the particular graces of womanhood?

"The damsel was *very fair to look upon*." Genesis 24:16. See also Genesis 12:11. "A *gracious* woman retaineth honor." Proverbs 11:16. "The elder women as mothers; the younger as sisters, with all *purity*." 1 Timothy 5:2. "That they may teach the young women to be *sober*, to *love* their husbands, to love their children, to be *discreet, chaste, . . . good*." Titus 2:4, 5.

2. How was womanly virtue and courage supremely manifest at the cross?

a. Last at the cross. "*Many women were there beholding afar off*, which followed Jesus from Galilee, ministering unto Him: among which was Mary Magdalene, and Mary the mother of James and Josès, and the mother of Zebedee's children." Matthew 27:55, 56.

b. Last to leave the tomb. "Mary Magdalene and Mary the mother of Josès *beheld where He was laid*." Mark 15:47.

c. First to return to the sepulcher. "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, *they came unto the sepulcher at the rising of the sun*." Mark 16:1, 2.

3. In what way was a woman honored by the risen Jesus?

"Now when Jesus was risen early the first day of the week,

He *appeared first to Mary Magdalene*, out of whom He had cast seven devils." Verse 9.

4. What is one of the principal temptations to which woman, by her position, is subject?

"Rise up, *ye women that are at ease*; hear my voice, *ye careless daughters*; give ear unto my speech. Many days and years shall ye be troubled, *ye careless women*: for the vintage shall fail, the gathering shall not come. Tremble, *ye women that are at ease*." Isaiah 32:9-11.

5. How futile is a life devoted only to pleasure?

"She that liveth in pleasure is *dead while she liveth*." 1 Timothy 5:6.

6. What will characterize the life of a true woman?

"She looketh well to the ways of her household, and *eateth not the bread of idleness*." Proverbs 31:27.

7. In what direction is it natural for woman's thoughts to turn?

"Can a maid forget her *ornaments*, or a bride her *attire*? yet My people have forgotten Me days without number." Jeremiah 2:32.

8. What, however, have the Scriptures to say concerning sinful vanity?

"Favor is deceitful, and *beauty is vain*: but a woman that feareth the Lord, she shall be praised." Proverbs 31:30.

9. What should guide a woman in the choice of her dress and adornments?

"In like manner also, that women adorn themselves in *modest apparel*." 1 Timothy 2:9.

10. What should she scrupulously avoid?

Vanity and ostentation. "Not with broided hair, or gold, or pearls, or *costly array*." Verse 9. "Whose adorning let it not be that *outward adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Peter 3:3.

11. How little regard had the godly Israelitish women for their trinkets when the needs of the work of God were set before them?

"They came, both men and women, as many as were *willinghearted*, and *brought bracelets, and earrings, and rings, and tablets, all jewels of gold*: and every man that offered offered an offering of gold unto the Lord." Exodus 35:22.

12. What is far more precious in God's sight than material adornments?

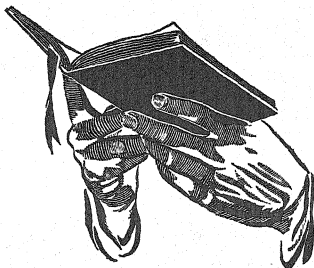
"Let it be *the hidden man of the heart*, in that which is not corruptible, even *the ornament of a meek and quiet spirit*, which is in the sight of God of great price." 1 Peter 3:4.

13. How may woman's influence be misused?

a. Lead into sin. "She took of the fruit thereof, and did eat, and *gave also unto her husband* with her; and he did eat." Genesis 3:6. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom Jezebel his wife stirred up*." 1 Kings 21:25.

b. Lead into idolatry. "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women *cause to sin*." Nehemiah 13:26.

PART
SEVENTEEN



WHAT THE BIBLE
TEACHES ABOUT...

Healthful Living

The Gospel of Good Health

The Bible and Diet

Menace of Intemperance

Christian Temperance



The Gospel of Good Health

1. WRITING to one of his converts, what wish did John express?

"Beloved, I wish above all things that thou mayest prosper and *be in health*, even as thy soul prospereth." 3 John 2.

NOTE.—"The prayer of St. John for Gaius includes *three* particulars: 1. Health of body; 2. Health of soul; and 3. Prosperity in secular affairs. That thou mayest prosper and be in health, as thy soul prospereth. These three things, so necessary to the comfort of life, every Christian may in a certain measure expect, and for them every Christian is authorized to pray; and we should have more of all three if we devoutly prayed for them."—Adam Clarke, *Commentary*, note on 3 John 2.

2. What is one of the most important factors in the maintenance of health?

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For *they are life* unto those that find them, and *health* to all their flesh." Proverbs 4:20-22. "*Man shall not live by bread alone*, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

NOTE.—"The church of Jesus Christ ought to 'teach health,' not as its chief business, but as a leaf on the tree of its main purpose. . . . We would not have so many religious sideshows today if the performance in the main tent had been to a greater degree well-rounded and complete. We ought to be able to offer to all who come the total helpfulness of the gospel of Christ."—Charles R. Brown, *Faith and Health*, page 175.

3. On what condition did God promise to keep sickness from Israel?

"Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and *I will take sickness away from the midst of thee.*" Exodus 23:25.

4. Beside stressing the relation of spiritual life to health, what guidance concerning healthful living did God give to His ancient people?

a. Laws respecting diet. "This is the law: . . . to make a difference between *the unclean and the clean*, and between the beast that may be eaten and the beast that may not be eaten." Leviticus 11:46, 47. Read verses 2-47; Deuteronomy 14:3-20.

b. Laws respecting labor and rest. "Six days shalt thou labor, and do all thy work: but *the seventh day is the Sabbath* of the Lord thy God: in it *thou shalt not do any work.*" Exodus 20:9, 10.

c. Laws of hygiene. "He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, *that he may be clean.*" Leviticus 14:8. See also Numbers 5:2, 3.

d. Laws respecting morality. "Thou shalt not commit *adultery.*" Exodus 20:14.

5. How greatly was Israel blessed so long as they followed God's counsels on health?

"He brought them forth also with silver and gold: and there was *not one feeble person* among their tribes." Psalm 105:37.

6. If health is the reward of obedience to God's laws, spiritual and physical, what is the most important cause of disease?

"Fools because of their *transgression*, and because of their iniquities, are afflicted. . . . And they draw near unto the gates of death." Psalm 107:17, 18. See also Leviticus 26:14, 16.

7. Where only is true healing to be found?

"I am *the Lord that healeth thee.*" Exodus 15:26: "Who forgiveth all thine iniquities; who *healeth all thy diseases.*" Psalm 103:3.

NOTE.—"Any distinction made between 'religious healing' or 'spiritual healing' and other healing is only a practical difference so far as method is concerned. That is, healing influences which are permitted to operate through the method of prayer, for example, are not necessarily more 'religious' or more 'spiritual' than those set in motion by the surgeon's knife. . . . It is legitimate to make a practical distinction between the surgeon's knife, on the one hand, and prayer, on the other, and even to call the beneficent influence of one 'spiritual healing,' so long as it is recognized that one is not basically more 'spiritual' or 'religious' than the other."—Seward Hiltner, *Religion and Health*, page 100.

8. What does the Great Physician promise to all who seek Him?

a. Comfort in affliction. "The Lord will strengthen him upon the bed of languishing: Thou wilt *make all his bed in his sickness.*" Psalm 41:3.

b. Healing of body and soul. "Unto you that fear My name shall the Sun of Righteousness arise with *healing in His wings.*" Malachi 4:2.

NOTE.—"During the past thirty years people from all the civilized countries of the earth have consulted me. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life, . . . and none of them has been really healed who did not regain his religious outlook."—C. G. Jung, *Modern Man in Search of a Soul*, page 264.

9. When will sickness and affliction be finally taken away?

"God shall *wipe away all tears* from their eyes; and there shall be *no more death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain*: for the former things are passed away." Revelation 21:4.

The Bible and Diet

1. FROM whom do all living creatures receive their sustenance?

"The eyes of all wait upon Thee; and Thou givest them their *meat in due season*. Thou openest Thine hand, and satisfiest the desire of every living thing." Psalm 145:15, 16.

2. What example did Jesus set of thankfulness for God's bounty?

"He commanded the people to sit down on the ground; and He took the seven loaves, and *gave thanks*, and *brake*, and gave to His disciples to set before them; and they did set them before the people." Mark 8:6. See also 1 Timothy 4:4, 5.

3. What basic principles should govern our choice of food and drink?

a. For strength. "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, *for strength*, and not for drunkenness!" Ecclesiastes 10:17.

b. To glorify God. "Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*." 1 Corinthians 10:31.

4. What food did God provide for our first parents?

"God said, Behold, I have given you *every herb* bearing seed, which is upon the face of all the earth, and *every tree*, in the which is the fruit of a tree yielding seed; to you it shall be *for meat*." Genesis 1:29.

NOTE.—The eminent Danish authority, M. Hindhede, director of the Hindhede Laboratory for Nutrition, established for him and maintained by the Danish government, carried out experiments in the matter of diet while he was yet in school. Concerning one experiment with vegetarianism, he writes:

"For one month I restricted myself to pure vegetarian diet; and what is more, selected only those vegetarian foods as poor in protein as I could think of. I lived chiefly on butter, bread, potatoes, sugar, and fruit—especially strawberries. I wanted to find out how long I could live on such a limited quantity of protein. Of course, it was not my intention to prolong the regimen until death threatened; I merely wished to keep to it until I felt myself becoming really weak. To make more certain, I applied myself, meanwhile, to vigorous physical exercise, such as gardening, cycling, etc. But, strange to say, no infirmity evinced itself; to the contrary, I experienced excellent health. I never had that feeling of tension and sluggishness which usually follows the consumption of a good beefsteak."—Quoted in *Food and Character*, Louis Berman, page 246.

"Let us notice the feeding habits of our animal neighbors whose diseases total but a fraction of those common to humanity. The herbivora possess most consistent physical well-being. They eat and munch, and rest—even then often chewing a cud. All this takes a large part of their lives, but the nourishment they choose has low food value, the great bulk of it being insoluble roughage. Their lives are long and peaceful as compared with the meat-eating carnivora who devour proteids voraciously. But even the carnivora maintain long fasting periods between meals: the bear hibernates all winter, and an overfed dog is soon an ailing pet. No form of animal life has access to the complicated richness of diet allowed—even forced upon—many children whose elders thus unwittingly father alcoholics and other physical and nervous inferiors."—Robert S. Carroll, *What Price Alcohol?* pages 52, 53.

5. As a result of the earth's reduced productivity because of sin, what food was permitted after the Flood?

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Genesis 9:3.

6. What are some of the wholesome nonflesh foods mentioned in Scripture?

Cereals. Deuteronomy 8:8; 1 Samuel 17:17. Milk. Exodus 3:8. Butter and cheese. 2 Samuel 17:29. Pulses. Verse 28. Vegetables. Hebrews 6:7. Fruit. Deuteronomy 8:8.

7. What warnings and prohibitions did God give to Israel concerning the use of flesh foods?

"This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between *the unclean and the clean*, and between the beast that may be eaten and the beast that may not be eaten." Leviticus 11:46, 47.

NOTE.—"The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people."—E. G. White, *Patriarchs and Prophets*, page 562.

8. Why was the Lord particular about His people's diet?

"*Thou art an holy people* unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth. *Thou shalt not eat any abominable thing.*" Deuteronomy 14:2, 3.

9. What courageous stand did Daniel make on the question of diet in the palace of King Nebuchadnezzar?

"Daniel purposed in his heart that *he would not defile himself* with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Daniel 1:8.

10. For what consideration did he ask?

"Prove thy servants, I beseech thee, ten days; and let them give us *pulse* to eat, and *water* to drink." Verse 12.

11. How did God honor Daniel's courage and loyalty?

"At the end of ten days their countenances appeared *fairer and fatter* in flesh than all the children which did eat the portion of the king's meat." Verse 15.

12. What responsibility have Christians to preserve their health by obedience to God's laws?

"What? know ye not that *your body is the temple of the Holy Ghost* which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore *glorify God in your body*, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

13. Against what latter-day sin are Christians particularly warned?

"If that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to *eat and drink*, and to *be drunken*; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Luke 12:45, 46.

Menace of Intemperance

1. AGAINST what excess are believers warned?

"*Be not drunk with wine*, wherein is excess; but be filled with the Spirit." Ephesians 5:18.

NOTE.—"Alcohol forms no tissues, cannot be stored as energy, offers no biochemical protection, and acts only for the body's good as a very quickly oxidizing fuel. Besides, it tends to neutralize the vital alkaline reserve by furnishing an excess of lactic acid. Alcohol must always be inadequate in the vital chemistry of life. We can only vision unused excess amounts as threatening, for no other drug is so remarkably diffusible—so rapidly invades lymph, cerebrospinal fluid, bile, pancreatic juice, saliva, even the amniotic fluid surrounding the unborn child. When compared to other foods, alcohol's place is only a ration for the starving."—Robert S. Carroll, *What Price Alcohol?* page 101.

2. What are the immediate harmful effects of strong drink?

a. Sickness. "In the day of our king the princes have made him *sick* with bottles of wine." Hosea 7:5.

b. Staggering gait. "The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as *a drunken man staggereth* in his vomit." Isaiah 19:14.

c. Inflamed emotions. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, *till wine inflame them!*" Isaiah 5:11.

NOTE.—"Alcohol whips up nothing, stimulates nothing. It slips roseate glasses over eyes to refute the truth, for alcohol's power over humankind is its fateful capacity rapidly and effectively to change the emotional tone from minus to plus, from depression to exaltation, from apprehension to confidence, from fear to recklessness. But every

step of this change is a falsifying of things as they are, a substitution of things as we would wish them to be. With too many of us the following of desire and the sidestepping of duty have evolved a background of undesirable tension. We do not want to know ourselves as we are, and here is a drug which, for the time at least, allows that which we would be to pretend that it is."—Robert S. Carroll, *What Price Alcohol?* page 21.

3. What are some of the ultimate effects of intemperance?

a. Sorrow and strife. "Who hath *woe*? who hath *sorrow*? who hath *contentions*? who hath *babbling*? who hath *wounds* without cause? who hath redness of eyes? *They that tarry long at the wine*; they that go to seek mixed wine." Proverbs 23:29, 30.

b. Poverty. "He that loveth pleasure shall be a *poor man*: he that loveth wine and oil *shall not be rich*." Proverbs 21:17.

NOTE.—"The verdict against alcohol has been brought in by the highest and most competent authorities in the land. Chemically, it is a poison; socially, it is a criminal; economically, it is a wastrel; politically, it is a corruptionist; spiritually, it is a destroyer; pathologically, it is a depressant and not a stimulant, as is generally believed; psychologically, it is a blighter of the finest and most sensitive intellectual capacities."—Roy L. Smith, quoted in *Alcohol the Destroyer*, C. Aubrey Hearn, page 21.

4. How does liquor treat its victims?

"Wine is a *mock*er, strong drink is raging; and *whosoever is deceived thereby* is not wise." Proverbs 20:1.

NOTE.—"Alcohol is pre-eminently the agent of withdrawal from reality. Under its influence there is no difficulty from which one may not escape. The harassment of long repressed primal libido finds appeasement, even the mental automatics fade into alcoholic dream-life."—Robert S. Carroll, *What Price Alcohol?* page 79.

5. In view of its serious effects who, in particular, should abstain from it?

a. Statesmen. "It is not for *kings*, O Lemuel, it is not for

kings to drink wine; nor for *princes* strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Proverbs 31:4, 5.

NOTE.—"The chief action of alcohol on the central nervous system, formed by the brain and spinal cord, is that of a depressant. In all probability alcohol is taken in the majority of cases, for its depressant effect, for with this come escape from worries and anxieties, freedom from the restraint of social convention and of self-criticism. The subject becomes less keenly aware of his environment, and his judgment becomes less acute."—Haven Emerson, *Alcohol and Man*, page 12.

b. Spiritual leaders. "Do not drink wine nor strong drink, *thou*, nor thy *sons* with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations." Leviticus 10:9.

6. With what is drunkenness classed?

"Now the *works of the flesh* are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, . . . envyings, murders, drunkenness, revelings, and such like." Galatians 5:19-21.

7. Who will find no place in the kingdom of heaven?

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6:9, 10.

Christian Temperance

1. WHAT is one of the essential characteristics of the Christian life?

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge *temperance*."
2 Peter 1:5, 6.

2. What other terms are synonymous with temperance?

a. Sobriety. "Teaching us that, denying ungodliness and worldly lusts, we should live *soberly*, righteously, and godly, in this present world." Titus 2:12.

b. Moderation. "Let your *moderation* be known unto all men." Philippians 4:5.

3. What self-discipline is essential to temporal achievement?

"Every man that striveth for the mastery is *temperate in all things*." 1 Corinthians 9:25.

NOTE.—"I do not think we are going to bring about perfect temperance by merely attempting to shut off intoxicating drinks. You must civilize the kitchen. You must apply physiological wisdom and knowledge to the department of cookery. I consider good cooking to be almost as beneficial as pledge. Bad cooking is a perpetual temptation to drink."—Henry Ward Beecher, *Plymouth Pulpit*, vol. 2, p. 235.

4. How much more necessary is it in our spiritual quest?

"Now they do it to obtain a corruptible crown; but *we an incorruptible*." Verse 25.

5. What did Peter suggest as additional incentives to temperance?

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a. Effectually to resist temptation. "Be sober, be vigilant; *because your adversary the devil*, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

b. Because of the nearness of the end. "*The end of all things is at hand*: be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

6. What does temperance include?

a. Eating wisely. "Blessed art thou, O land, when thy king is the son of nobles, and thy princes *eat in due season, for strength*, and not for drunkenness!" Ecclesiastes 10:17.

NOTE.—"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious."—E. G. White, *Counsels on Health*, page 67.

b. Avoiding intoxicants and other harmful things. "*Be not drunk with wine*, wherein is excess; but be filled with the Spirit." Ephesians 5:18.

NOTE.—"The habit of artificial assistance—artificial, mark the word—begins with many in response to a sense of need for an early morning change in feeling. It is coffee, stronger and stronger, more and more frequently, with some; multiplied cups of tea with others; caffeinized drinks at the soda fountains or easily available in the home refrigerator; and the rapidly growing resort to nicotin. Let us look straightway at the penalty of all this. The coffee, the tea, the caffeinated drink, the cigarette, or other form of tobacco—each is a drug purveyor. Each, so far as it changes the body-sensation from discomfort to any degree of tranquillity, is artificial, and each carries its penalty."—Robert S. Carroll, *What Price Alcohol?* page 22.

"Science knows that tobacco has nothing to recommend its use to man. While its effects are specific in many instances there is no doubt of its constitutional effect in all instances."—Jesse Mercer Gehman, *Smoke Over America*, page 128.

"A simple, yet convincing test of the effects of smoking is readily provided in the 'stop-start' experience which can be had by anyone

caring to know how definitely and markedly tobacco does affect them. Whether you are a smoker of a pack of cigarettes per day, more or less, you will find the experience worth having. Here is the method followed: stop smoking for five days. Remember you are to smoke nothing at all. During this period you continue everything else as usual. On the sixth day light a cigarette or cigar or whatever you are in the habit of smoking and observe the results. We believe the very evident results will convince you, for the first time since you took your first smoke and suffered that peculiar dizziness and sickly feeling in the stomach that smoking tobacco does have a markedly self-evident effect sufficiently disturbing to recommend its rejection." —*Ibid.*, page 117.

c. All-round self-control. "*I keep under my body*, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:27.

NOTE.—"Only that recreation is legitimate that is of such quality and quantity as to re-create. If after your play, whatever it is, you have a better body, a clearer head, and a finer fitness for your task, you are on the right road. But if after your play, you find yourself less fit, the chances are great that you are on a wrong road. What you sought as recreation has become a dissipation. This means that you have failed to keep your eye on the goal, and have substituted the means for the end."—Clovis G. Chappell, *Ten Rules for Living*, pages 31, 32.

7. On whom did Paul urge the importance of sobriety and temperance?

a. All men from youth to old age. "*Young men* likewise exhort to be sober-minded." Titus 2:6. "That they may teach the *young women* to be sober, to love their husbands, to love their children." Verse 4. "That the *aged* men be sober, grave, temperate, sound in faith, in charity, in patience." Verse 2.

b. Administrators. "He reasoned [with Felix] of righteousness, *temperance*, and judgment to come." Acts 24:25.

c. The ministry. "A *bishop* then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given

to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." 1 Timothy 3:2, 3.

8. Where must temperance begin?

"I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to *think soberly*, according as God hath dealt to every man the measure of faith." Romans 12:3.

NOTE.—"States of mind, prevailing habits of thought, tend constantly to register themselves in bodily as well as in moral conditions. Morbid conditions of mind mean by and by morbid conditions of body. Weakness of will and irresolution, fear and worry, prepare a soil favorable for the seeds of disease and aid in its development. Healthy states of mind, minds free from all grudge, bitterness and envy, minds free from anxiety, fret and distrust, minds filled with faith and hope and love, make for health as surely as do sunshine, fresh air and pure water. As a man thinketh in his heart steadily and insistently, be it up or down, so he tends to become."—Charles R. Brown, *Faith and Health*, pages 106, 107.

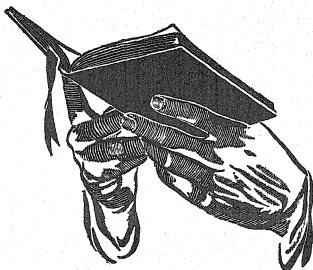
9. What appeal, therefore, should be heeded by every believer?

"Wherefore *gird up the loins of your mind*, be sober." 1 Peter 1:13.

10. Among what fruits is temperance classed?

"*The fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23.

PART
EIGHTEEN



WHAT THE BIBLE
TEACHES ABOUT...

Community and State

The Powers That Be

Privileges of Citizenship

Master and Servant



The Powers That Be

1. WHO is the supreme ruler of heaven and earth?

"Know therefore this day, and consider it in thine heart, that *the Lord He is God in heaven above, and upon the earth beneath*: there is none else." Deuteronomy 4:39.

NOTE.—"If God is King, history has a meaning. If not, it is just a succession of events, without a purpose and without a goal—a cycle of endlessly revolving escalators, raising one culture to the surface as it sweeps another down into the depths."

"The fundamental Christian assertion is that God reigns eternal in majesty, that the nations before Him are as drops in a bucket, that He has revealed His purpose in Christ Jesus, and that in that will is our peace."—F. R. Barry, *What Has Christianity to Say?* pages 16, 17.

2. What authority did the eternal and omnipotent God delegate in the beginning to men?

"God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

3. As the population of the earth increased, in whom did this power become centered?

"By *Me kings reign*, and *princes* decree justice. By *Me* princes rule, and nobles, even all the *judges* of the earth." Proverbs 8:15, 16.

4. By what right, therefore, do earthly authorities rule?

"There is no power but of God: *the powers that be are*

ordained of God." Romans 13:1. See also Daniel 2:37, 38; Isaiah 45:1.

5. Of what authority did Pilate boast?

"Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that *I have power to crucify Thee*, and have power to release Thee?" John 19:10.

6. How did Jesus correct his wrong understanding of his power?

"Jesus answered, Thou couldest have no power at all against Me, *except it were given thee from above.*" Verse 11.

7. Besides appointing earthly rulers, what else does God ordain?

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath *determined the times* before appointed, and *the bounds of their habitation.*" Acts 17:26.

8. How completely are earthly rulers in the hands of the Lord?

"The king's heart is *in the hand of the Lord*, as the rivers of water: He turneth it whithersoever He will." Proverbs 21:1.

NOTE.—"If the state is absolute in its own right, acknowledging no law but its own self-interest, then words like truth and justice are meaningless and all talk of freedom is delusory. Men are then but helots of collectivisms, themselves blind, irrational, and transitory, and the agelong travail of man's making has no end but to produce more cannon fodder. If God is King, then there is a law higher than any national sovereign state, and to it the nations must conform or perish." —F. R. Barry, *What Has Christianity to Say?* page 21.

9. What epoch-making decree did God pronounce against Zedekiah, the last king of Judah?

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; *Remove the diadem*, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:25-27.

10. On what occasion did one of the pharaohs of Egypt question the sovereignty of God?

"Afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, *Who is the Lord*, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5:1, 2.

11. What lesson had he and the Egyptians to learn?

"I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. . . . And *the Egyptians shall know that I am the Lord*, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them." Exodus 7:3-5.

12. In what contempt did Rabshakeh of Assyria hold the God of Israel?

"Beware lest Hezekiah persuade you, saying, The Lord will deliver us. *Hath any of the gods of the nations delivered his land* out of the hand of the king of Assyria?" Isaiah 36:18.

13. How was the power of God made known to the Assyrians?

"Then the *angel of the Lord* went forth, and smote in the camp of the Assyrians a hundred and fourscore and five

ordained of God." Romans 13:1. See also Daniel 2:37, 38; Isaiah 45:1.

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thousand; and when they [Israelites] arose early in the morning, behold they [Assyrians] were all dead corpses." Isaiah 37:36.

14. How decisive is the Lord's intervention in the affairs of the nations?

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and *as I have purposed, so shall it stand*. . . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and *who shall disannul it?* and His hand is stretched out, and *who shall turn it back?*" Isaiah 14:24-27.

NOTE.—"How comes it that we have any doubts about the word, but because we do not ascribe to God that power which belongs to Him, or because we are not convinced of His power? These are the only two causes of our unbelief, with which, on the other hand, we ought to contrast the two things which Isaiah recommends to our notice, namely, the *purpose* and the *power* of God. We ought to believe, first, that God is *true*, for He declares nothing that is not fixed and unchangeable; and, secondly, that He is *powerful*, and that nothing can withstand His arm. . . . Let us therefore embrace all the promises of God with our whole heart, and let us also add to them His power; for His hand ought never to be separated from His mouth. We must not imagine His power to be, as philosophers talk, a power that is unemployed, but, as the Scriptures teach us, powerful and active."—John Calvin, *Commentary*, note on Isaiah 14:26.

15. As earthly rulers derive their power from God, what ought they to render to Him?

"Kings of the earth, and all people; princes, and all judges of the earth: . . . *let them praise the name of the Lord*: for His name alone is excellent; His glory is above the earth and heaven." Psalm 148:11-13.

16. How did Nebuchadnezzar divert the divine prerogative of worship to himself?

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." *"Whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."* Daniel 3:1, 6.

17. How did the three Hebrews rebuke Nebuchadnezzar?

"Be it known unto thee, O king, that *we will not serve thy gods, nor worship the golden image* which thou hast set up." Verse 18.

18. Persisting in his wrong action, what did the king do?

"Then was Nebuchadnezzar full of fury. . . . And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to *cast them into the burning fiery furnace.*" Verses 19, 20.

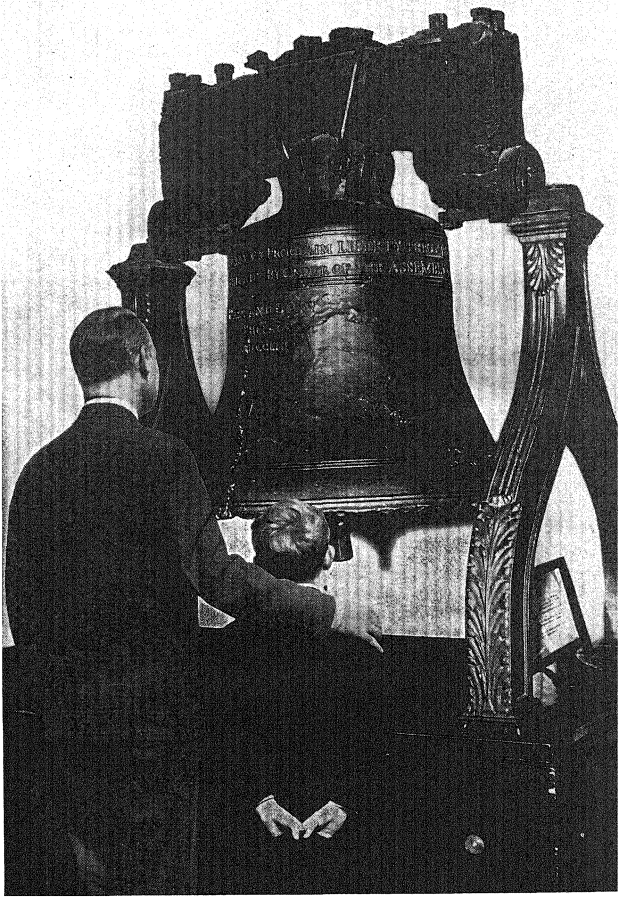
19. How did God honor the young Hebrews who, by their loyalty to Him, reproved Nebuchadnezzar's sin?

"Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, *upon whose bodies the fire had no power*, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Verses 26, 27.

20. What attitude must Christians, today, take to all attempts of earthly powers to claim divine honors?

"Render therefore *unto Caesar* the things which are Caesar's; and *unto God* the things that are God's." Matthew 22:21.

NOTE.—"The open Bible was the means of obtaining religious freedom; closing it will be the means of losing it."—Emil G. Kraeling, "Biblical Interpretation Tomorrow," in *Religion in Life*, vol. 14, No. 4, p. 491.



Privileges of Citizenship

1. By whom are earthly rulers ordained, and to whom are they subject?

"There is no power but of God: *the powers that be are ordained of God.*" Romans 13:1.

2. What dual loyalty is therefore demanded of godly subjects?

"My son, *fear thou the Lord and the king.*" Proverbs 24:21.
"Fear God. Honor the *king.*" 1 Peter 2:17.

3. In what ways should earthly rulers be honored?

"Render therefore to all their dues: *tribute to whom tribute* is due; *custom to whom custom; fear to whom fear; honor to whom honor.*" Romans 13:7. "Put them in mind to be *subject* to principalities and powers, to *obey* magistrates, to be *ready to every good work.*" Titus 3:1.

NOTE.—"As a Christian, he does not cease to be a citizen, to be a subject. His deliverance from the death sentence of the law of God only binds him, in his Lord's name, to a loyal fidelity to human statute; limited only by the case where such statute may really contradict the supreme divine law. The disciple of Christ, as such, while his whole being has received an emancipation unknown elsewhere, is to be the faithful subject of the emperor, the orderly inhabitant of his quarter in the city, the punctual taxpayer, the ready giver of not a servile yet a genuine deference to the representatives and ministers of human authority."—H. C. G. Moule, *The Epistle of St. Paul to the Romans*, pages 348, 349.

4. Why are we required to submit to earthly authority?

"Submit yourselves to every ordinance of man *for the Lord's sake*." 1 Peter 2:13. "Wherefore ye must needs be subject, not only for wrath, but also *for conscience' sake*." Romans 13:5.

5. In refusing to submit to earthly powers, whom else are we resisting?

"Whosoever therefore resisteth the power, *resisteth the ordinance of God*: and they that resist shall receive to themselves damnation." Verse 2.

NOTE.—"It is by imparting power to individuals that God establishes a minimum of order and co-operation in a sinful world where centrifugal and self-seeking wills might otherwise bring about complete chaos. Thus power is not evil in itself. But like other human faculties it will be used for evil purposes by people who do not want to live for the end for which God created them. If God did not constantly deprive those in power of their position, mankind would soon destroy itself."—Otto A. Piper, "The Biblical Understanding of Man," in *Theology Today*, vol. 1, No. 2, p. 196.

6. Besides rendering due honor and submission, how will believers further strengthen the hands of rulers?

"I exhort therefore, that, first of all, supplications, *prayers, intercessions*, and *giving of thanks*, be made for all men; for *kings*, and for *all that are in authority*." 1 Timothy 2:1, 2.

7. What should be the burden of their prayers?

a. The life of the king. "That they may offer sacrifices of sweet saviors unto the God of heaven, and *pray for the life of the king, and of his sons*." Ezra 6:10. See also 1 Samuel 10:24.

b. The peace of the realm. "That we may lead a *quiet and peaceable life* in all godliness and honesty." 1 Timothy 2:2. See also Jeremiah 29:7.

8. What civic rights should all citizens enjoy?

a. Freedom of speech and action. "When the town clerk had appeased the people, he said, Ye men of Ephesus, . . . *ye ought to be quiet, and to do nothing rashly.* For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess." Acts 19:35-37.

NOTE.—"A man is free when he gives voluntary allegiance to something that is greater than himself or his own self interest. Merely to be free from something or someone is an empty abstraction. . . . He is free when he has made himself a willing captive of the Infinite, giving allegiance to God Himself. Spiritual freedom is captivity to the Divine by which a man, relating himself consciously to God's great scheme of things, becomes an obedient instrument of His will." —John A. MacKay, "As Regards Freedom of Religion," in *Theology Today*, vol. 2, No. 4, p. 429.

"Religion and liberty are inseparable. Religion is voluntary, and cannot, and ought not to be forced. . . . Liberty is impossible on the basis of a union of church and state, where the one of necessity restricts or controls the other. It requires a friendly separation, where each power is entirely independent in its own sphere. The church, as such, has nothing to do with the state except to obey its laws and to strengthen its moral foundations; the state has nothing to do with the church except to protect her in her property and liberty; and the state must be equally just to all forms of belief and unbelief which do not endanger the public safety."—Philip Schaff, *Church and State in the United States*, pages 9, 10.

b. Right of appeal against accusation. "Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, *the law is open*, and there are deputies: *let them implead one another.* But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly." Verses 38, 39.

c. No condemnation without fair trial. "*Doth our law judge any man, before it hear him*, and know what he doeth?" John 7:51.

9. What right of conscience did the Persian king deny to Daniel?

Freedom of worship. "Whosoever shall *ask a petition of any god* or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Daniel 6:7.

10. With what courage did Daniel continue to follow the dictates of his conscience?

"When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, *he kneeled upon his knees three times a day*, and prayed, and gave thanks before his God, as he did aforetime." Verse 10.

11. Following the deliverance of Daniel from the den of lions, what evidence did Darius give of his repentance?

"I make a decree, That in every dominion of my kingdom men *tremble and fear before the God of Daniel*: for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end." Verses 26, 27.

12. What right of conscience did the rulers of the Jews seek to withhold from the disciples?

Right of witness. "They called them, and commanded them not to speak at all nor teach in the name of Jesus." Acts 4:18.

13. How did the disciples relate themselves to this prohibition?

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *For we cannot but speak the things which we have seen and heard.*" Verses 19, 20.

NOTE.—"Tis not safe for any man, whether Christian or not, to measure himself by any other than God's own rule. Let him draw near to God, and let him judge of himself by how he looks *there*.

Let him hold up in the light of God's word the thoughts and intents of his inmost soul."—Henry Ward Beecher, *Notes From Plymouth Pulpit*, page 33.

14. What suffering did their loyalty to God bring upon them?

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles and *put them in the common prison.*" Acts 5:17, 18.

15. How did God reward his faithful witnesses?

"The angel of the Lord by night *opened the prison doors*, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Verses 19, 20.

16. What tyrannical domination will manifest itself in the latter days?

a. Civil liberties restricted. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17.

b. Religious intolerance. "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that *as many as would not worship the image of the beast should be killed.*" Verse 15.

NOTE.—See study entitled, "The Great Conspiracy," page 589.

"Freedom of conscience that is the sacred thing. Not freedom to do what I choose or to fulfil my own purpose, but freedom to do what I ought, and to fulfil God's purpose for me."—William Temple, "The Hope of a New World," in *Religion in Life*, vol. 10, No. 3, p. 331.

Master and Servant

1. How should masters treat those who labor for them?

"Masters, give unto your servants that which is *just and equal*." Colossians 4:1.

2. Of what should they be ever mindful?

a. That all men are created equal. "Have we not all *one Father*? hath not *one God* created us? why do we deal treacherously every man against his brother?" Malachi 2:10. See also Acts 17:26.

b. That they will have to give an account of their rule to God. "If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall *I do when God riseth up?* and when He visiteth, *what shall I answer Him?*" Job 31:13, 14.

NOTE.—"Masters are under as strict obligations to discharge their duty to their servants as servants are to be obedient and dutiful to them. . . . Remember that your servants are made of the same mold with yourselves, and therefore be not tyrannical and imperious over them. . . . He will call masters and servants to an impartial account for their conduct one to another, and will neither spare the former because they are more advanced nor be severe towards the latter because they are inferior and mean in the world. If both masters and servants would consider their relation and obligation to God and the account they must shortly give to Him, they would be more careful of their duty to each other."—Matthew Henry, *Commentary*, note on Ephesians 6:1-9.

c. That they themselves are servants of God. "Knowing that *ye also have a Master in heaven*." Colossians 4:1.

3. From what, therefore, should they abstain?

a. Harsh treatment. "Thou shalt not rule over him with rigor; but shalt fear thy God." Leviticus 25:43. See also Deuteronomy 24:14.

b. Threatening. "Ye masters, do the same things unto them, forbearing *threatening*." Ephesians 6:9.

4. How solicitous was the Roman centurion for his servant's welfare?

"A certain centurion's servant, who was *dear unto him*, was sick, and ready to die. And *when he heard of Jesus*, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant." Luke 7:2, 3.

5. What balance, however, should be maintained between privilege and discipline?

"He that *delicately* bringeth up his servant from a child shall have him become his son at the length." Proverbs 29:21.

NOTE.—"Such persons are generally forgetful of their obligations, assume the rights and privileges of children, and are seldom good for anything."—Adam Clarke, *Commentary*, note on Proverbs 29:21.

6. What is due to the conscientious worker?

"The workman is *worthy of his meat*." Matthew 10:10.
"The laborer is *worthy of his reward*." 1 Timothy 5:18.

7. How are wages to be regarded by an employer?

"Now to him that worketh is the reward not reckoned of *grace*, but of *debt*." Romans 4:4.

8. How unjustly did Laban treat Jacob?

"Your Father hath deceived me, and *changed my wages ten times*; but God suffered him not to hurt me." Genesis 31:7.

9. Does the defrauding of the worker pass unnoticed by God?

"Lest he cry against thee unto the Lord, and *it be sin unto thee.*" Deuteronomy 24:15.

10. Besides payment for services rendered, what is also due to every worker?

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou." Deuteronomy 5:14.

11. Should servants be given the right to take part in the worship of God?

"Ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants." Deuteronomy 12:12.

12. If a master treats his servants justly, what may he rightly expect of them?

a. Respect. "Let as many servants as are under the yoke count their own masters *worthy of all honor.*" 1 Timothy 6:1.

b. Obedience and faithfulness. "Exhort servants to be *obedient* unto their own masters, and to please them well in all things; not answering again; not purloining, but *showing all good fidelity.*" Titus 2:9, 10.

13. What attitude of mind will ennoble all earthly service?

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as men pleasers; but in singleness of heart, *fearing God*: and whatsoever ye do, do it heartily, *as to the Lord, and not unto men.*" Colossians 3:22, 23.

14. How is a faithful servant regarded by his master?

"As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: *for he refresheth the soul of his masters.*" Proverbs 25:13.

15. What is his reward?

a. Honor. "So he that waiteth on his master shall be *honored.*" Proverbs 27:18.

b. Advancement. "Who then is a faithful and wise servant, whom his lord hath made *ruler over his household*, to give them meat in due season? . . . Verily I say unto you, That he shall make him *ruler over all his goods.*" Matthew 24:45-47.

16. Should unjust treatment be regarded as grounds for lack of fidelity?

"Servants, be gentle to your masters with all fear; *not only to the good and gentle*, but also to the froward." 1 Peter 2:18.

17. How does God regard faithfulness under provocation?

"*This is thankworthy*, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, *this is acceptable with God.*" Verses 19, 20.

18. With what significant yet necessary warning does Paul admonish those who labor for fellow believers?

"They that have believing masters, *let them not despise them*, because they are brethren; *but rather do them service*, because they are faithful and beloved, partakers of the benefit." 1 Timothy 6:2.

19. What honor does faithfulness in service bring to the church?

"That they may *adorn the doctrine of God* our Saviour in all things." Titus 2:10.

20. On the other hand, what grievous harm may result from unfaithfulness to duty on the part of Christians?

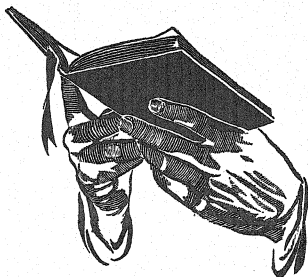
"The name of God and His doctrine be . . . *blasphemed*."
1 Timothy 6:1.

NOTE.—"The gospel does not cancel the obligations any lie under either by the law of nature or by mutual consent. . . . If servants that embraced the Christian religion should grow insolent and disobedient to their masters, the doctrine of Christ would be reflected on for their sakes, as if it had made men worse livers than they had been before they received the gospel. . . . And this is a good reason why we should all conduct ourselves well, that we may prevent the occasion which many seek, and will be very apt to lay hold of, to speak ill of religion for our sakes."—Matthew Henry, *Commentary*, note on 1 Timothy 6:1-5.

21. How will God reward faithfulness in earthly service?

"Knowing that of the Lord *ye shall receive the reward* of the inheritance: for ye serve the Lord Christ." Colossians 3:24.

PART
NINETEEN



WHAT THE BIBLE
TEACHES ABOUT ...

The Prophetic Word

Does Prophecy Matter?

Light in a Dark Place

Can We Understand Prophecy?

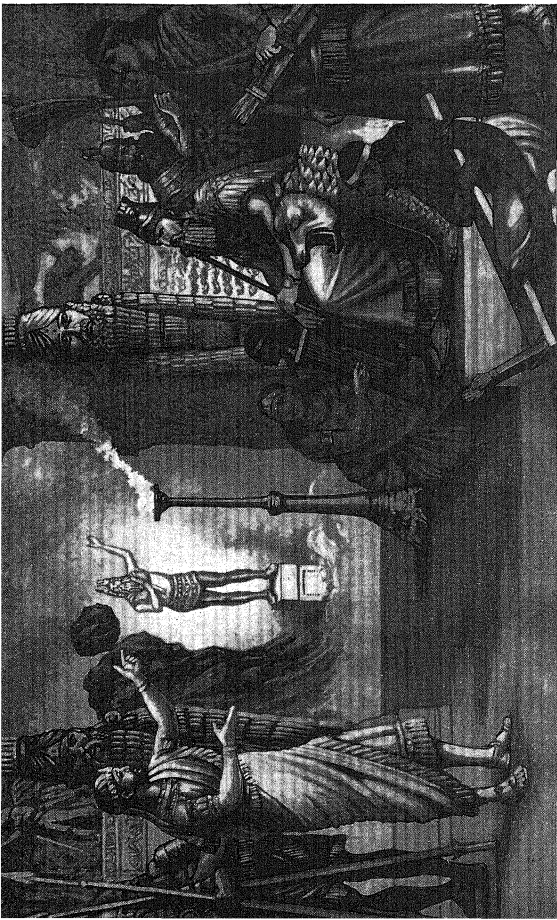
God's Blueprint of History

The Anarchy of Nations

Antichrist Unmasked

The Battleground of Empires

Heaven's Zero Hour



Daniel interpreted Nebuchadnezzar's dream, revealing that Babylon would be followed by Medo-Persia, Greece, and Rome, and that God's eternal kingdom would be set up during the divided state of the nations.

Does Prophecy Matter?

1. WHAT does God offer as the most conclusive evidence of His power?

"I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare: *before they spring forth I tell you of them.*" Isaiah 42:8, 9. See also Isaiah 46:9, 10.

2. In consequence what is the strongest evidence that God's messengers can offer in support of their claims?

"The prophet which prophesieth, . . . when the word of the prophet shall come to pass, then shall the prophet be known, that *the Lord hath truly sent him.*" Jeremiah 28:9.

NOTE.—"It is altogether impossible that short-sighted man could select, from the infinite multitude of the possible contingencies of distant ages, any one of such particular facts as abound in the prophecies; and it is manifest, that upon the principle of probabilities, the chance would be incalculable against the success of the attempt, even in a single instance. Each accomplished prediction is a miracle. . . . Each prediction recorded in Scripture, being a *miracle of knowledge*, is equal to any miracle of power, and could have emanated only from the Deity. 'All prophecies are real miracles, and as such only can be admitted as proof of any revelation.' They may even be said to be peculiarly adapted, in the present age of extended knowledge and enlightened inquiry, for being 'the testimony of Jesus;' and they cannot justly be viewed as of inferior importance or authority to any miracles whatever."—Alexander Keith, *Evidence of the Truth of the Christian Religion*, pages 277-279 (quote from Hume's *Essays*, vol. 2, page 137).

"God alone knows the future, and the future can be revealed only by God. When, therefore, we find a book unquestionably written hundreds of years before the prophecies recorded in it were fulfilled,

can there be any question but that those prophecies were revealed by God Himself? . . . Anyone can take his Bible in hand and read the words of the prophecies there written, and then visit the actual sites of the prophecies and be a witness of their fulfillment at this very hour!"—Floyd E. Hamilton, *The Basis of Christian Faith*, pages 297, 298.

"There is one kind of writing in the Bible, which *no man is able to imitate*. No man can tell what will happen five hundred years hence, or five years hence; for no man can tell what will happen on the morrow. No man can tell what will be the result of present political agitations. No man can tell what a day will bring forth. But page after page of the writings both of the Old and of the New Testament are filled up with plain, distinct, definite, and positive statements as to what *was to come to pass in future days*."—H. L. Hastings, *Will the Old Book Stand?* page 146.

3. While prophecy is thus a valuable evidence of God's existence and character and of the inspiration of His word, what is its main purpose?

To make men cognizant of the divine program. "Surely *the Lord God will do nothing, but He revealeth His secret* unto His servants the prophets." Amos 3:7. See also Daniel 2:28; Revelation 22:6.

4. What moral effect does God intend prophecy to have?

a. To awaken faith in God. "Now I have told you before it come to pass, that, when it is come to pass, *ye might believe*." John 14:29.

NOTE.—"A wise and good man can see wars and revolutions and revolting crimes with almost philosophical complacency, knowing that out of destruction proceeds creation; that the wrath of man is always overruled; that the love of God is the brightest and clearest and most consoling thing in the universe. We cannot interpret history without the recognition of this fundamental truth. We cannot be unmoved amid the prevalence of evil without this feeling, that God is more powerful than all the combined forces of His enemies both on earth and in hell; and that no matter what the evil is, it will surely be made to praise Him who sitteth in the heavens."—John Lord, *Beacon Lights of History*, vol. 1, pt. 2, pp. 60, 61.

b. To evoke obedience. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, *that we may do all the words of this law.*" Deuteronomy 29:29.

NOTE.—"For a life of obedience to and fellowship with God it is not necessary that a man should understand all the ways of God or that he should fathom the fullness of the divine nature. There is a sense in which religion and mystery are inseparable from one another. If religion were without mystery, it would mean that God had been brought entirely within the compass of human thought, that is, that He had ceased to be God. . . . There are certainties by which we can live and by which we can die. So long as we are certain of these verities we can afford to await the solution of the problems which still baffle us. We have enough light by which to walk and this is not a glimmering light but the shining of the Sun of Righteousness."—H. M. Hughes, *The Christian Idea of God*, page 220.

5. How does an understanding of prophetic truth fortify the believer for the experiences of life?

a. It gives peace of heart and mind in an evil world. "Ye shall hear of wars and rumors of wars: *see that ye be not troubled*: for all these things must come to pass, but the end is not yet." Matthew 24:6.

b. It safeguards from the snares of the enemy. "By a prophet the Lord brought Israel out of Egypt, and *by a prophet was he preserved.*" Hosea 12:13.

NOTE.—Prophecy makes plain from age to age the path marked out for the people of God, and forewarns and forearms them against the pitfalls which the evil one places along the way. Revealing his machinations and delusions in advance, it provides an infallible test whereby his workings may be recognized and unmasked.

6. To what is the believer impelled as he contemplates the future through the fulfillment of the prophetic word?

a. Self-examination. "Seeing then that all these things shall be dissolved, *what manner of persons ought ye to be* in all holy conversation and godliness, looking for and hast-

ing unto the coming of the day of God?" 2 Peter 3:11, 12.

b. Preparation to meet God. "Every man that hath this hope in him *purifieth himself*, even as He is pure." 1 John 3:3.

7. What encouragement does the progressive fulfillment of prophecy give to him?

"When these things begin to come to pass, then look up, and lift up your heads; for *your redemption draweth nigh*. . . . When ye see these things come to pass, *know ye that the kingdom of God is nigh at hand*." Luke 21:28-31.

NOTE.—The watcher sees the prophetic pictures materialize on the stage of history, pass, and be replaced by still others. He follows the scenes as they are successively enacted, and his heart thrills as the number of fulfilled prophecies grows greater and the specifications still unfulfilled become fewer and fewer. In the very last days, when the last prophetic pictures are taking shape, the watching church is raised to the highest pitch of expectancy as the believers realize that they are on the very verge of the eternal kingdom.

8. What disaster must inevitably follow the unbelieving and heedless?

"The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the *wrath of the Lord arose* against His people, *till there was no remedy*." 2 Chronicles 36:15, 16. Read verses 17-19.

9. What respect, therefore, are we urged to give to the prophetic word?

"We have also a more sure word of prophecy; whereunto ye do well that ye *take heed*, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise." 2 Peter 1:19. See also 1 Thessalonians 5:20, 21; 2 Chronicles 20:20.

Light in a Dark Place

1. In a dark and sinful world, what question has ever been upon men's lips?

"Watchman, *what of the night?* Watchman, *what of the night?*" Isaiah 21:11.

2. By what has the darkness of earth's night of sin been illumined in each succeeding generation?

"We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a *light that shineth in a dark place*, until the day dawn, and the daystar arise." 2 Peter 1:19.

3. Through whom did God give a prophetic warning in the antediluvian world?

"God said unto *Noah*, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Genesis 6:13.

4. How did Noah show his faith in the revelation given to him?

By faith Noah, being warned of God of things not seen as yet, moved with fear, *prepared an ark to the saving of his house*; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebrews 11:7.

5. What tragedy befell the rest of the antediluvian world through their failure to heed the prophetic warning?

"*Every living substance was destroyed*; . . . they were de-

stroyed from the earth: and *Noah only remained alive, and they that were with him* in the ark." Genesis 7:33.

6. On what condition would Israel's prosperity be assured?

"Believe in the Lord your God, so shall ye be established; *believe His prophets, so shall ye prosper.*" 2 Chronicles 20:20.

7. How did Israel relate themselves to the prophets, and as a result what disaster fell upon them?

"The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they *mocked the messengers of God, and despised His words, and misused His prophets*, until the wrath of the Lord arose against His people, till there was *no remedy.*" 2 Chronicles 36:15, 16.

8. What brought hope to Daniel in Babylon?

"In the first year of his reign I Daniel *understood by books* the number of the years, whereof the word of the Lord came to *Jeremiah the prophet*, that He would accomplish seventy years in the desolations of Jerusalem." Daniel 9:2.

9. What grave omission did Daniel confess on behalf of his brethren?

"*Neither have we hearkened unto Thy servants the prophets*, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land." Verse 6.

10. After returning Israel to their own land, how did God seek to prepare the hearts of the nation to receive His Son?

a. Prophecies of the advent. "*To Him give all the prophets witness*, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43.

b. Sending a prophet as forerunner. "As it is written in the prophets, Behold, *I send My messenger* before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Mark 1:2, 3.

11. How completely heedless was the Jewish nation of all the prophetic admonition?

"He came unto His own, and *His own received Him not.*" John 1:11.

12. In contrast with the unbelieving Jews what evidence did the early Christians give of their study of the prophetic word?

"Now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, *which God before had showed by the mouth of all His prophets*, that Christ should suffer, He hath so fulfilled." Acts 3:17, 18.

13. To what particular prophecies were the Christians urged by Jesus to give heed?

"When ye therefore shall see the abomination of desolation, *spoken of by Daniel the prophet*, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16.

NOTE.—Drawing their attention to the prophecy of Daniel concerning the coming "abomination of desolation," He bade them, when they should see this destructive power encamped about Jerusalem, flee unto the mountains and escape the doom which would fall upon the city. Some forty years later they recognized in the advancing armies of Titus the fulfillment of Daniel's prophecy. Heeding Christ's injunction, they fled to the small village of Pella some miles away. As a result, when the city fell and the terrible massacre of the Jews ensued, not a single Christian perished.

14. What prophetic revelation did the Spirit give through John to the church in the Christian Era?

"The *revelation of Jesus Christ*, which God gave unto Him, to show unto His servants *things which must shortly come to pass*." Revelation 1:1.

15. What special blessing was pronounced upon those who should study the prophecies of the Revelation?

"*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand*." Verse 3.

NOTE.—Throughout the Christian Era God has provided timely admonitions for each generation of the church. So also to us upon whom the ends of the world are come, the sure word of prophecy, including the prophecies of the Revelation, has much to say, accurately delineating the political, social, economic, and religious movements of the day, indicating what should be the church's attitude toward them, and forewarning concerning every modern satanic delusion.

16. How far do the revelations of God's prophets carry us in the stream of time?

"There is a God in heaven that revealeth secrets, and maketh known . . . *what shall be in the latter days*." Daniel 2:28.

17. What particular prophecies were to be unfolded in the last days?

"Thou, O Daniel, shut up the words, and *seal the book*, even to the time of the end: many shall run to and fro, and *knowledge shall be increased*." Daniel 12:4. Compare Revelation 10:8-11.

Can We Understand Prophecy?

1. How has God provided for our instruction and development in spiritual matters?

"*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16.

2. What forms a large part of all Scripture which is to be studied and understood?

"We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise." 2 Peter 1:19.

NOTE.—It is not generally realized how large a part of the Bible is taken up by prophecy. If we think only of the definitely prophetic books we find that there are no less than eighteen—amounting to almost one quarter of the total text of the Bible. But there are also many prophecies in the other books of the Old and New Testaments, so that we may say without exaggeration that about one half of the Bible is prophecy. Obviously, then, if we neglect the prophetic word we are necessarily setting aside a large part of Holy Writ.

3. Were the prophecies of Daniel intended to be understood?

"He came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, *Understand*, O son of man: for at the time of the end shall be the vision." Daniel 8:17. See also Daniel 9:22, 23.

4. What significant name is given to the last book of the Bible, indicating that it is to be understood?

"The *revelation* of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Revelation 1:1.

NOTE.—It would surely be ludicrous for God to designate one of the most important prophetic books in the Bible as a "revelation" or "unveiling" if it were not to be understood.

5. What specific injunctions are given to the readers of this prophecy to understand its meaning?

"*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*" Verse 3.

6. What example of study did the prophets themselves set?

"Of which salvation *the prophets have inquired and searched diligently*, who prophesied of the grace that should come unto you." 1 Peter 1:10. See also verse 11.

NOTE.—Daniel, in captivity in Babylon, seeking to understand God's purpose for Israel, betook himself to the study of the prophet Jeremiah and "understood by books" that the period of desolation of Jerusalem was almost expired. Daniel 9:2.

7. Is human wisdom adequate for an understanding of prophecy?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually discerned.*" 1 Corinthians 2:14.

NOTE.—As divine aid is necessary to unveil the future (Daniel 2:20-23), so spiritual understanding is required for the true interpretation of that which has been revealed (Daniel 5:12, 14).

"The real significance of the historical character of Christianity lies in the fact that it finds the revelation of God not only in nature and in individual experience, but most decisively in history and thereby illumines all history with meaning and hope."—Jack Finegan, "Christianity and History," *Religion in Life*, vol. 13, No. 3, p. 362.

8. Were the prophecies necessarily to be understood at the time they were given?

a. Often they were not understood at all when they were first given. "I heard, but *I understood not.*" Daniel 12:8.

b. As the time for fulfillment approaches, light begins to dawn. "In the first year of his reign *I Daniel understood by books* the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Daniel 9:2.

c. After their fulfillment, understanding is complete. "*This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh.*" Acts 2:16, 17.

d. The fulfilled prophecy evokes faith and confidence in God and in His word. "Now I have told you before it come to pass, that, *when it is come to pass, ye might believe.*" John 14:29.

9. What culpable ignorance did Jesus condemn?

"O ye hypocrites, ye can discern the face of the sky; but *can ye not discern the signs of the times?*" Matthew 16:3.

NOTE.—In connection with the understanding of prophecy there is a justifiable ignorance, a beneficent veiling of understanding, intended by God to prevent His people becoming unduly apprehensive of the trials and tribulations of the future, and to keep them ever in a state of expectancy. But there is also a culpable ignorance, a failure to understand the message of prophecy when the time has come for it to be known.

10. At what time is a great unfolding of prophetic truth promised?

"Thou, O Daniel, shut up the words, and seal the book, even to the *time of the end*: many shall run to and fro, and *knowledge shall be increased.*" Daniel 12:4. See also verse 9.

God's Blueprint of History

1. THROUGH whom was the first detailed panoramic prophecy of world history given?

"In the second year of the reign of Nebuchadnezzar *Nebuchadnezzar dreamed dreams*, wherewith his spirit was troubled, and his sleep brake from him." Daniel 2:1.

2. Unable to recall the remarkable vision, for whom did he ask?

"Then the king commanded to call the *magicians*, and the *astrologers*, and the *sorcerers*, and the *Chaldeans*, for to show the king his dreams." Verse 2.

3. What confession were they compelled to make?

"It is a rare thing that the king requireth, and there is *none other that can show it* before the king, *except the gods*, whose dwelling is not with flesh." Verse 11.

4. By whom was the dream and its interpretation made known to the king?

"Then was the secret *revealed unto Daniel* in a night vision." Verse 19.

5. In what words did Daniel inform Nebuchadnezzar of the momentous nature of the dream?

"There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar *what shall be in the latter days*." Verse 28.

6. What did the king see in his dream?

A great image comprised of diverse metals. Read verses 31-35.

7. Who was represented by the head of gold?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . *Thou art this head of gold.*" Verses 37, 38. See also Isaiah 14:4, 6.

NOTE.—No metal more appropriate could have been chosen to typify this first world power. Babylon was literally a golden city. Herodotus (*Herodotus* 1:181, 183; 3:1-7), the Greek historian, who visited Babylon some ninety years after the reign of Nebuchadnezzar, describes his astonishment at the amount of gold lavished upon the sacred temples of the city.

8. As Nebuchadnezzar glowed with pride at the divine representation, what rude shock did he receive?

"After thee shall arise *another kingdom.*" Daniel 2:39.

9. How specifically did Jeremiah enumerate the succeeding kings of Babylon down to the time of its fall?

"Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; . . . and *all nations shall serve him, and his son, and his son's son*, until the very time of his land come: and then many nations and great kings shall serve themselves of him." Jeremiah 27:6, 7.

10. What was to be the actual duration of the empire?

"It shall come to pass, when *seventy years* are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jeremiah 25:12.

11. On what occasion was Babylon's imminent doom announced?

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." "In the same hour came forth fingers of a *man's hand*, and *wrote over against the candlestick upon the plaster of the wall* of the king's palace: and the king saw the part of the hand that wrote." Daniel 5:1, 5.

12. How did Daniel interpret the writing to Babylon's last king?

"This is the writing that was written, *Mene, Mene, Tekel, Upharsin*. This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and finished it. *Tekel*; Thou art weighed in the balances, and art found wanting. *Peres*; Thy kingdom is divided, and *given to the Medes and Persians*." Verses 25-28.

13. How speedily was the sentence pronounced upon Belshazzar executed?

"*In that night* was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Verses 30, 31.

NOTE.—It was in 538 B.C., in the reign of Nebuchadnezzar's grandson and sixty-eight years after the utterance of this prophecy, that Babylon was overthrown by the Medes and Persians. Two years later, or exactly seventy years after the prophecy was given, Cyrus issued his decree liberating the remnant of Israel.

14. By what metal was the Medo-Persian Empire represented in the image?

"His breast and his arms of *silver*." Daniel 2:32.

NOTE.—As the metal gold most accurately symbolized Babylon, so history reveals the appropriateness of silver as a type of the second world empire. Silver was the principal adornment of the Persian warriors. Silver was the standard of exchange in the days of this empire, as, until recently, a gold standard was in universal use for modern international commerce.

15. How would the second world empire compare in glory with Babylon?

"After thee shall arise another kingdom *inferior to thee.*" Verse 39.

16. To what new kingdom would Medo-Persia eventually give place?

"And *another third kingdom of brass*, which shall bear rule over all the earth." Verse 39.

NOTE.—It was inferior in luxury and magnificence, as the Medo-Persian kings considered it best to retain their treasures in a more mobile form for use at short notice in the financing of great military expeditions. The Medo-Persian kings were inferior also in that they did not enjoy the same absolute authority as the kings of Babylon. Not the king but "the law of the Medes and Persians" was supreme.

As silver was used for personal adornment by the Persian warriors, so brass was characteristic of the Greek soldier. Brass was used not only for body armor, but also on their headdresses and sandals, as well as for shields, swords, battle-axes, and the tips of spears and arrows. Homer speaks of the "brass-clad Greeks."

17. By what power was Greece ultimately to be overthrown?

"And *the fourth kingdom shall be strong as iron*: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

NOTE.—The battle of Pydna in Macedonia in 168 B.C. decided the fate of the Greek Empire and left Rome undisputed mistress of the ancient world.

It is remarkable that the rise of the Roman arms was contemporary with a gradual displacement of brazen implements and weapons in favor of iron ones.

The phrase "break in pieces and bruise" seems not only to connote power of conquest but also rapacity, bloodthirstiness, and brutality, which were all abundantly manifest in the Roman campaigns.

The Anarchy of Nations

1. IN what way would the fall of the fourth empire of Nebuchadnezzar's dream differ from that of the previous world kingdoms?

"Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, *the kingdom shall be divided.*" Daniel 2:41.

2. Into how many fragments was the Roman Empire broken by the barbarian invasions of the fourth and fifth centuries?

When we examine the period of history immediately succeeding the fall of the Caesars, we find that Western Europe was portioned out among barbarian tribes into ten main divisions corresponding significantly to the ten toes; namely, the Alamanni, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

3. What diversity of power and sovereignty would obtain among the broken fragments of the old empire?

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be *partly strong, and partly broken.*" Verse 42.

NOTE.—Gibbon speaks of the "powerful monarchies of the Franks and the Visigoths, and the dependent kingdoms of the Suevi and Burgundians."

4. In spite of attempts on the part of the strong to absorb the weak, how persistent would the divisions be?

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but *they shall not cleave* one to another, even as iron is not mixed with clay." Verse 43.

NOTE.—"The inner powers of repulsion in the ten kingdoms were stronger than the outer compression of Napoleon's, or Charlemagne's, or Louis's sword. We have thus, then, the ten kingdoms always coming up, notwithstanding the efforts of successive despots, conquerors, and heroes to consolidate them. We have the failure of each hero written in blood, and stereotyped upon the page of Europe; in spite of man's great forces, God's true word stands still, fulfilled to the very letter."—John Cumming, *Lectures on the Book of Daniel*, page 91.

5. What other attempts to achieve European unity would be equally unavailing?

"They shall *minge themselves with the seed of men.*" Verse 43.

NOTE.—The reference here is evidently to alliances affected by intermarriage between the descendants of the various European sovereigns. But these matrimonial alliances proved as transient as those secured by force of arms. Although at times they brought together two or more nations for a few years, the spirit of nationalism always proved too great, and before very long the states were independent of each other again. Immediately before the first world war the sovereigns of Europe were almost all connected by marriage with each other. But these ties failed to prevent the outbreak of that terrible cataclysm.

6. In what ways have modern European statesmen unsuccessfully endeavored to curb the menace of aggressive nationalism?

By international leagues.

7. By what will the divided and warring kingdoms of the modern world ultimately be superseded?

"And in the days of these kings *shall the God of heaven set up a kingdom*, which shall never be destroyed." Verse 44.

8. How is the inauguration of the kingdom of God symbolized in Nebuchadnezzar's dream?

"Forasmuch as thou sawest that *the stone was cut out of the mountain without hands*, and that it *brake in pieces* the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter." Verse 45.

9. Where else is the expression "without hands" used, and what does it signify?

Divine intervention. "The punishment of the iniquity of the daughter of My people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and *no hands stayed on her*." Lamentations 4:6. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house *not made with hands*, eternal in the heavens." 2 Corinthians 5:1.

10. What other Old Testament prophets use the term "stone" to symbolize the coming Messiah?

a. Stone of Israel. "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the *stone of Israel*)." Genesis 49:24.

b. Foundation stone. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation *a stone, a tried stone, a precious cornerstone*, a sure foundation: he that believeth shall not make haste." Isaiah 28:16.

c. Stone of judgment. "He shall be for a sanctuary; but for a *stone of stumbling* and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Isaiah 8:14.

11. What claim did Jesus make concerning Himself?

"He [Jesus] beheld them, and said, What is this then that is written, *The stone which the builders rejected*, the same is become the head of the corner?" Luke 20:17.

12. How assured were the disciples that the "stone" represented Christ?

"*This is the stone* which was set at nought of you builders, which is become the head of the corner. *Neither is there salvation in any other*: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12.

13. To what does the falling of the stone refer?

Acquaintance with Bible prophecy shows that the falling of the stone is identical with the second advent of the Messiah in power and glory.

14. In what statements is the coming of Christ conclusively associated with the inauguration of His kingdom?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He *sit upon the throne* of His glory." Matthew 25:31. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at His appearing and His kingdom*; Preach the word." 2 Timothy 4:1, 2.

15. How completely will the kings and the kingdoms of this world be swept away at the coming of Christ?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that *no place was found for them*." Daniel 2:35.

16. Will any earthly kingdom continue as part of the kingdom of God or merge into it?

"The kingdom shall not be left to other people, but it shall break in pieces and *consume all these kingdoms*, and it shall stand forever." Verse 44.

17. How wide is to be the extent of the kingdom of God?

"And the stone that smote the image became a great mountain, and *filled the whole earth*." Verse 35.

18. How sure is the fulfillment of every detail of the vision?

"The dream is *certain*, and the interpretation thereof sure." Verse 45.

19. What, then, is the message of the stone?

Whosoever shall fall upon that stone shall be broken; but *on whomsoever it shall fall*, it will grind him to powder." Luke 20:18.



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Antichrist Unmasked

I. WHAT symbols are used in the seventh chapter of Daniel for the four great world powers first mentioned in Daniel 2?

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And *four great beasts* came up from the sea, diverse one from another." Daniel 7:2, 3. See also verse 17.

NOTE.—The sea typifies the nations of the world (Revelation 17: 15), the winds represent war, strife, and bloodshed (Jeremiah 25:32, 33), and the four beasts, the four successive world powers, Babylon, Medo-Persia, Greece, and Rome, which were to bear rule over the earth. See the two preceding studies.

2. By what are the divided fragments of the Roman Empire, the fourth world power, here represented?

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; . . . and it had *ten horns*." "*And the ten horns out of this kingdom are ten kings* that shall arise." Verses 7, 24.

NOTE.—The division was fulfilled in the dissolution of the Roman Empire in the fifth and sixth centuries, as a result of the inroads of the northern barbarians. See previous studies.

3. What new power is brought to view rising among the divided kingdoms of the iron monarchy?

"I considered the horns, and, behold, there came up among them *another little horn*." Verse 8. "*Another shall rise* after them; and he shall be diverse from the first." Verse 24.

NOTE.—This new power was to rise within the Roman Empire,

subsequent to its division, but it was to form no part of any of the divisions. It was to have a separate existence, as well as to be diverse in nature (verse 24) from the others. Did such a power arise? It surely did. The *Roman* Catholic Church took its name from the empire. It established its seat in the ancient capital. It adopted the Roman tongue, and the title of its spiritual director Pontifex Maximus, was borrowed from that of the Roman emperors. But, unlike the powers by which it was surrounded, its claim to supremacy was based, not upon force of arms, but upon the pretension of divine ordination. "Roman imperialism still survives, the most imposing of all the political anachronisms, in the palace of the Pontifex Maximus in the Vatican."

4. While at first small and weak compared with the ten kingdoms, what place did Rome quickly assume among the nations?

"That horn . . . had eyes, and a mouth that *spake very great things*, whose look was *more stout* than his fellows." Verse 20.

NOTE.—Its rise could not have been better described. From being merely one of the outposts of early Christianity, so exalted did the "little" horn become, that the greatest of earthly kings have stooped to kiss the toe of its supreme pontiff. "In a few centuries the Pope had become in theory, and to a certain extent in practice, the high priest, censor, judge, and divine monarch of Christendom."—H. G. Wells, *Outline of History*, vol. 1, p. 605.

5. Against whom would this new and diverse power oppose itself?

"I considered the horns, and, behold, there came up among them another little horn, before whom there *were three of the first horns plucked up* by the roots." Verse 8. "Before whom *three fell*." Verse 20. "He shall subdue *three kings*." Verse 24.

NOTE.—The facts of history again testify to the accuracy of the prophecy. The first barbarian king of Rome, Odoacer the Heruli, antagonized the Catholics by his acceptance of the heretic Arian faith and his attempt to interfere with a papal election. The pope invoked the aid of Zeno, the Eastern emperor, who permitted the Ostrogoth,

Theodoric, to invade Italy and establish the Ostrogothic kingdom there (A.D. 493).

The Arian Vandals of Africa next offended the papacy by persecuting the Catholics. Justinian, then Emperor of the East, sent an army under Belisarius at the pope's request. Carthage was sacked in A.D. 534 and the Vandal power utterly destroyed.

Finally Theodoric crossed swords with Rome by persecuting Romanists in his dominions. Justinian again came to the rescue (A.D. 533), pronounced the pope "head of all bishops and corrector of heretics," and dispatched Belisarius to Italy. After some years of conflict the Ostrogoths were expelled, and the pope was left without rival in Rome (A.D. 538).

6. What blasphemies would the "little horn" utter?

"And he shall speak *great words against the Most High.*"
Verse 25.

NOTE.—"We hold on this earth the place of God Almighty."—*The Great Encyclical Letters of Leo XIII*, page 304.

"The pope is the supreme judge of the law of the land. He is the vicegerent of Christ, who is not only a priest forever, but also King of kings and Lord of lords."—From the *Civiltà Cattolica*, March 18, 1871, quoted in *Vatican Council*, by Leonard Woolsey Bacon, American Tract Society ed., page 220.

Said Christopher Marcellus at the Fifth Lateran Council, 1512: "For thou [the pope] art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth."—Quoted by Labbe and Cossart in *History of the Councils*, vol. 14, col. 109.

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. . . . The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities. . . . The pope is called most holy because he is rightfully presumed to be such. . . . The pope alone is deservedly called by the name 'most holy' because he alone is the vicar of Christ, who is the fountain and source and fullness of all holiness. . . . 'He is likewise the divine monarch and supreme emperor, and king of kings.' . . . Hence the pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions. . . . Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels,

than whom he is greater. . . . So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope. . . . For he is of so great dignity and power that he forms one and the same tribunal with Christ. . . . The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. . . . The pope is of so great authority and power that he can modify, explain, or interpret even divine laws."—Lucius Ferraris, *Prompto Bibliotheca*, art. "Papa," II, vol. 6, pp. 26-29.

"All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope."—Cardinal Bellarmine, *On the Authority of Councils*, b. 2, ch. 17.

"They have assumed *infallibility*, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go *against* God when they give *indulgences for sin*. This is the *worst* of all blasphemies!"—Adam Clarke, *Commentary*, note on Daniel 7:25.

7. How would the "little horn" treat the laws of God?

"And he shall *think to change the times and the law*."

Verse 25, R.V.

NOTE.—Papal Rome has surely done this, in that it has instituted feasts without divine command; it has expunged the second commandment from the ten great "words" of God, so as to permit the worship of images, and divided the tenth to preserve the number; it has decreed the transfer of the Sabbath of the Lord from the seventh day to the first day of the week, and the time of the beginning and ending of the days from sunset to midnight. It has enforced celibacy upon its priesthood, contrary to the divine institution, withheld the Communion cup from the laity when Christ bade the church, "Drink ye *all* of it;" and has sanctioned the breaking of the first commandment in the worship of the consecrated wafer at mass.

8. What treatment would it mete out to the people of God?

"And he shall speak great words against the Most High, and shall *wear out the saints of the Most High.*" Verse 25.

NOTE.—Something like fifty million souls have been exterminated by the papacy because they have dared to oppose her claims. They have been hunted from pillar to post, tortured by the Inquisition, and killed in all manner of diabolical ways. Surely this specification has been fulfilled with terrible exactness. But for the arresting hand of God, the pure faith would have been obliterated from Europe.

"Pagan persecutions were bad, but the number of sufferers by those terrible outbreaks of heathen fury was far below the number of those who suffered at the hands of the Church of Rome throughout the long centuries during which she ruled the Western world. Nor is that all. The Church of Rome still affirms and declares that she possesses 'by Divine right' authority over kings and nations. She can absolve subjects from all allegiance sworn to their sovereigns. And she claims the right to confiscate the property of those whom she chooses to designate as 'heretics,' and to imprison their persons, and to condemn them to the flames. She asserts that civil rulers are bound to kill heretics when ordered to do so by the Church. It is not necessary to recall to mind the persecutions of the Middle Ages, for she claims today the same powers which she then put into practice. Every one of these powers is claimed in the *Institutes of Public Ecclesiastical Law*, printed at the Papal press at Rome in 1901, and published by the Papal publisher, duly authorized by the highest ecclesiastical authorities at Rome, and having the warm commendation of Pope Leo XIII, printed on the green covers of each of the two volumes."—Charles H. H. Wright, *Daniel and His Prophecies*, page 167.

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings. . . . These atrocities were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant church, with every circumstance of solemnity and deliberation."—William E. H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, vol. 2, pp. 35-37.

"What crimes and abominations have not been committed in the name of the Church! If we go back and accept the history of the darker ages, what wars has not this Church encouraged, what discords has she not endorsed, what pride has she not arrogated, what

cruelties has she not inflicted, what countries has she not robbed, what hardships has she not imposed, what deceptions has she not used, what avenues of thought has she not guarded with a flaming sword, what truth has she not perverted, what goodness has she not mocked and persecuted? Ah, interrogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years' War, and those who were slain by the dragonnades of Louis XIV., those who fell by the hand of Alva and Charles IX.; go to Smithfield, and Paris on Saint Bartholomew; think of gunpowder plots and inquisitions, and intrigues and tortures, all vigorously carried on under the cloak of religion—barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love!"—John Lord, *Beacon Lights of History*, vol. 1, pt. 1, pp. 100, 101.

9. How precisely is the duration of this persecuting power specified?

"And they shall be given into his hand until *a time and times and the dividing of time.*" Verse 25.

10. In what other terms is the period of the papacy's power elsewhere expressed?

"To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for *a time, and times, and half a time*, from the face of the serpent." Revelation 12:14. "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days.*" Verse 6. "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue *forty and two months.*" Revelation 13:5.

NOTE.—In prophecy a day represents a year of actual time (Numbers 14:34; Ezekiel 4:5, 6), so that the prophetic period of 1260 days, forty-two months, or a time, times, and half a time, corresponds to 1260 actual years. The natural starting point for this period is the time when the third horn (Ostrogoth) fell, and the power of the pope became established, namely, A.D. 538. A period of 1260 years from this date brings us to A.D. 1798. In that year the French general, Berthier,

at the head of a large army, marched into Italy, entered Rome, took captive the pope, and abolished the papacy. When the hour of divine prophecy struck, the power of Rome was gone!

"The papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense."—George Trevor, *Rome and Its Papal Rulers*, page 440.

"Multitudes imagined that the papacy was at the point of death, and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signalized by the fall of the papal dynasty."—T. H. Gill, *The Papal Drama*, book 10.

11. How does the revelator describe the papacy's catastrophic fall, and what further prediction does he make as to its later course?

"I saw one of his heads as it were *wounded to death*; and *his deadly wound was healed*: and all the world wondered after the beast." Revelation 13:3.

NOTE.—Today we are living in the days of this wonderful resurrection. Once more the pope is a temporal king. The political power of the papacy is steadily increasing, and, according to the statements of keen observers, the papacy is about to enter upon the most brilliant era since the height of its power in the thirteenth century.

12. What divine judgment, however, is pronounced upon the little horn?

"The judgment shall sit, and they shall *take away his dominion, to consume and to destroy it unto the end*." Daniel 7:26.

13. To whom will his dominion be given?

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be *given to the people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verse 27.

The Battleground of Empires

1. In the year that Babylon fell what further prophetic revelation was given to Daniel?

"In the third year of the reign of king Belshazzar a *vision* appeared unto me, even unto me Daniel, *after that which appeared unto me at the first.*" Daniel 8:1.

2. Standing by the side of a river, what remarkable beast did he see?

"And I saw in a vision; . . . by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river *a ram which had two horns*: and the two horns were high; but one was higher than the other, and the higher came up last." Verses 2, 3.

3. How did the angel explain this symbolic creature?

"The ram which thou sawest having two horns are *the kings of Media and Persia.*" Verse 20.

4. In what direction would the empire of the Medes and Persians be extended?

"I saw the ram pushing *westward*, and *northward*, and *southward*; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 4.

NOTE.—On the victory cylinder of Cyrus are inscribed the words: "I am Cyrus, the king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the earth."

5. With what other beast did the ram come into conflict?

"And as I was considering, behold, an *he-goat* came from the west on the face of the whole earth, and touched not the ground; and the goat had a *notable horn* between his eyes."

Verse 5.

6. What power did the goat represent?

"*The rough goat is the king of Grecia*: and the great horn that is between his eyes is the first king." Verse 21.

7. In a later vision who is specified as the instigator of the Grecian war?

"Now I will show thee the truth. Behold, there shall stand up yet *three kings* in Persia; and *the fourth* shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

Daniel 11:2.

NOTE.—The successors of Cyrus were Cambyses, his son; Smerdis, an impostor; Darius Hystaspes; and Xerxes the Great. Of this fourth king it is recorded: "So Xerxes gathered together his host, ransacking every corner of the continent. Reckoning from the recovery of Egypt, Xerxes spent four full years in collecting his host, and making ready all things that were needful for his soldiers. It was not till the close of the fifth year that he set forth on his march, accompanied by a mighty multitude. For of all the armaments whereof any mention has reached us, this was by far the greatest; insomuch that no other expedition compared to this seems of any account. . . . Was there a nation in all Asia which Xerxes did not bring with him against Greece? Or was there a river, except those of unusual size, which sufficed for his troops to drink? One nation furnished ships; another was arrayed among the footsoldiers; a third had to supply horses; a fourth, transports for the horses and men likewise for the service; a fifth, ships of war towards the bridges; a sixth, ships and provisions."—*The History of Herodotus*, ed. by George Rawlinson, vol. 4, pp. 18, 19.

8. How was the triumph of Alexander over the Medo-Persian empire symbolized in the vision?

"I saw him come close unto the ram, and he was moved

with choler against him, and *smote the ram*, and *brake his two horns*: and there was no power in the ram to stand before him, but he *cast him down* to the ground, and *stamped upon him*: and there was none that could deliver the ram out of his hand." Daniel 8:7.

NOTE.—"The wreck of Xerxes' expedition is the turning point in the history of the Persian Empire. The superiority of the Greeks was so pronounced that the Persians never found courage to repeat their attack. . . . The center of gravity in the world's history had shifted from Susa and Babylon to the Aegean Sea."—*The Encyclopedia Britannica*, 14th ed., art. "Persia."

9. How wide was the dominion of Grecia's first king?

"Therefore the he-goat waxed *very great*." Verse 8. "A mighty king shall stand up, that shall *rule with great dominion*, and do according to his will." Daniel 11:3.

10. What tragic fate, however, would quickly overtake him and his empire?

"And when he was strong, *the great horn was broken*; and for it came up *four notable ones* toward the four winds of heaven." Daniel 8:8. "Now that being broken, whereas four stood up for it, *four kingdoms shall stand up* out of the nation, but not in his power." Verse 22. See also Daniel 11:4.

NOTE.—"A quadripartite division of Alexander's dominions was recognized, Macedonia, Egypt, Asia Minor, and Syria."—George Rawlinson, *The Sixth Great Oriental Monarchy*, ch. 3, par. 2.

11. What new power intrudes itself through one of the provinces of the divided Greek Empire?

"Out of one of them came forth *a little horn*, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Daniel 8:9.

NOTE.—"In the year 168 B.C. the Roman consul Aemilius Paulus crushed the Macedonian power forever upon the memorable field of

Pydna."—Philip Van Ness Myers, *General History*, rev. ed., page 242.

12. How alien was this new power to Greek culture?

"In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and *understanding dark sentences*, shall stand up." Verse

23.

NOTE.—The rise of Rome introduced the hitherto little-known Latin tongue into the almost universally Greek-speaking world.

13. Against whom in particular would this new "horn" power exalt itself?

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and *the holy people*." Verse 24. "He shall *stand in the glorious land*, which by his hand shall be consumed." Daniel 11:16.

NOTE.—The Holy Land was annexed by Rome as a result of its intervention between the Seleucids of Syria and the Ptolemies of Egypt.

14. What tragic action would this power take against the religious life of the Jews?

It would cause the temple service to cease. "Yea, he magnified himself even to the Prince of the host, and by him *the daily sacrifice was taken away*, and *the place of His sanctuary was cast down*." Daniel 8:11. See also verse 12.

15. Against whom would this power finally oppose itself?

"He shall also stand up against the *Prince of princes*; but he shall be broken without hand." Verse 25. "With the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the *Prince of the covenant*." Daniel 11:22.

16. On what occasion did Jesus remind His disciples of this prophecy of Daniel?

"When ye therefore shall see *the abomination of desolation, spoken of by Daniel the prophet*, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24: 15, 16.

17. What apostate spiritual power would pagan Rome be instrumental in bringing into prominence?

"*Such as do wickedly against the covenant* shall he corrupt by flatteries." Daniel 11:32.

NOTE.—Deepening apostasy in the early church led to sinful compromise and union with the state and finally to the self-exaltation of the apostate church of Rome in the place of imperial Rome, the new power continuing the work begun by the former. Papal Rome has "cast down" the truth by the mutilation of the "commandments of God" (see studies, "Man's Modern Idols," page 191, and "How Was the Sabbath Changed?" page 231), and it has diverted attention from the "continual" mediation of Christ in the heavenly sanctuary (1 Timothy 2:5; Hebrews 6:19, 20; 8:1) by the false sacrifice of the mass. Papal Rome, moreover, has stood up against the Prince of princes by designating the pope "the vicar of Christ," and claiming for him all the prerogatives of the Son of God. See also 2 Thessalonians 2:3, 4.

18. What triumphant faith would be manifest by the true people of God in the face of the apostate power of papal Rome?

"But the people that know their God *shall be strong, and do exploits*. And they that understand among the people shall *instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days*." Daniel 11:32, 33.

19. When would the fires of persecution be quenched?

"Some of them of understanding shall fall, to try them,

and to purge, and to make them white, even to the *time of the end*: because it is yet for a time appointed." Verse 35.

NOTE.—In the previous study the "time appointed" was shown to be 1260 years, from A.D. 538 to 1798. Here the term "the time of the end" or "the crisis at the close" (Moffatt) is given to the period subsequent to 1798 to indicate the approaching climax of history.

20. During the "crisis at the close" what cleansing work would God begin?

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision. . . . And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Daniel 8:13, 14.

21. Why was Gabriel prevented from explaining the significance of this important event?

"I Daniel *fainted*, and was *sick certain days*; afterward I rose up, and did the king's business; and I was astonished at the vision, but *none understood it.*" Verse 27.

22. Of what, however, was he assured?

a. That the vision referred to events of transcendent importance immediately preceding the end. "He said, Behold, I will make thee know *what shall be in the last end of the indignation*: for at the time appointed *the end shall be.*" Verse 19.

b. That the prophecy would prove certain and sure. "The vision of the evening and the morning which was told is *true*: wherefore shut thou up the vision; for it shall be for many days." Verse 26.

NOTE.—In the next study we shall see how Gabriel came back to Daniel after his recovery, to explain this important last-day event.



Heaven's Zero Hour

1. WHAT instructions had Gabriel received concerning the vision of the eighth chapter of Daniel?

"I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, *make this man to understand the vision.*" Daniel 8:16.

2. By what, however, were his explanations brought to an abrupt end?

"I Daniel fainted, and was sick certain days." Verse 27.

3. In what state of perplexity was Daniel consequently left?

"And I was *astonished* at the vision, but *none understood it.*" Verse 27.

4. In response to his prayer whom did God again send, and what welcome announcement did he make?

"He [Gabriel] informed me, and talked with me, and said, O Daniel, *I am now come forth to give thee skill and understanding.*" Daniel 9:22.

5. Back to what did he bid him direct his mind?

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and *consider the vision.*" Verse 23.

6. By way of explanation, what new time period did he bring to Daniel's attention?

"*Seventy weeks* are determined [literally, "cut off"] upon thy people and upon thy Holy City." Verse 24.

NOTE.—"*Are determined*. The word here used occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide; and hence, to determine, to destine, to appoint. . . . The meaning would seem to be, that this portion of time—the seventy weeks—was *cut off* from the whole of duration, or cut out of it, as it were, and set by itself for a definite purpose."—Albert Barnes, *Notes*, comment on Daniel 9:24.

From what was this new period "cut off"? Obviously from the longer period of 2,300 days left unexplained in the preceding vision given by Gabriel to Daniel: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Daniel 8:14.

7. What was to be accomplished in this final period of national probation?

"To *finish the transgression*, and to *make an end of sins*, and to *make reconciliation for iniquity*, and to *bring in everlasting righteousness*, and to *seal up the vision* and prophecy, and to *anoint the most holy*." Daniel 9:24.

8. When would the seventy-week period begin?

"Know therefore and understand, that *from the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince shall be seven weeks, and three-score and two weeks. Verse 25.

9. By whom would the decree permitting the rebuilding of the temple first be promulgated?

"That saith of *Cyrus*, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and *to the temple, Thy foundation shall be laid*." Isaiah 44:28.

10. What later kings of Persia ratified the decree of Cyrus and helped in the rebuilding of the temple and city?

"The elders of the Jews builded, . . . and finished it, according to the commandment of the God of Israel, and according to the commandment of *Cyrus*, and *Darius*, and *Artaxerxes* king of Persia." Ezra 6:14.

NOTE.—"The only decree which was capable of any wider application than the temple merely, and the text of which is preserved to us in the historic records of Scripture, is the edict which was given to Ezra in the seventh year of Artaxerxes, or 457 B.C. This decree in its express terms provided not only for the embellishment of the temple, which had been completed since the sixth year of Darius, but also for the political organization and government of the nation. It was by far the most important act of recognition performed by any foreign monarch in relation to the Jews, and the most complete and comprehensive in its nature of which we have any record in Scripture; and to it are to be referred not only all the reconstructive operations of Ezra, but those also of Nehemiah, who was furnished with subsequent authority by the same king in the spirit of his former decree. As far, therefore, as the sacred history of the Jews enables us to determine when the commandment went forth *to restore and to build Jerusalem*, there seems little doubt that we must refer it to the decree of the seventh year of Artaxerxes, of which the original Aramaic text is preserved to us in the book of Ezra. It is unquestionably a fuller and wider decree than that either of Darius or of Cyrus, important as those decrees, and more especially the former of them, undoubtedly were."—Stanley Leathes, *Old Testament Prophecy*, pages 219, 220.

II. What event marked the end of the sixty-ninth week?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem *unto the Messiah the Prince* shall be seven weeks, and three-score and two weeks." Daniel 9:25.

NOTE.—Sixty-nine prophetic weeks, or 483 literal years, from the autumn of 457 B.C. bring us to the autumn of A.D. 27, in which year Jesus began to preach with the significant declaration: "The time is fulfilled." Mark 1:15.

"That our Lord, in thus speaking of 'the time,' referred to the term of sixty-nine weeks foretold in this prophecy as reaching 'unto the Messiah the Prince,' is recognized in our reference Bibles, and has been pointed out by the ablest commentators."—Joseph Tanner, *Daniel and the Revelation*, page 41.

12. How precisely is the date of the commencement of the ministry of John the Baptist, and consequently that of Christ, stated in the Gospel?

"Now in the *fifteenth year of the reign of Tiberius Caesar, Pontius Pilate* being governor of Judea, and *Herod* being tetrarch of Galilee, and his brother *Philip* tetrarch of Ituraea and of the region of Trachonitis, and *Lysanias* the tetrarch of Abilene, *Annas* and *Caiaphas* being the high priests, the word of God came unto John the son of Zacharias in the wilderness." Luke 3:1, 2.

NOTE.—Jesus' ministry began six months after John the Baptist's in the same year, the fifteenth year of Tiberius Caesar. There is ample historical evidence that this year of his reign dates from the latter part of A.D. 26 to the latter part of A.D. 27, or exactly 483 years from 457 B.C.

13. To what task did Jesus give Himself during the last prophetic week of Israel's probation?

"He shall *confirm the covenant* with many for one week." Daniel 9:27.

14. In the midst of this last week what epochal event would occur?

"And in the midst of the week He [the Messiah] *shall cause the sacrifice and the oblation to cease*, and for the overspreading of abominations he [the Roman emperor] shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Verse 27.

NOTE.—After a public ministry of three and a half years Messiah was "cut off, but not for Himself," exactly as the prophecy had foretold, in A.D. 31. Three and a half years after that, in A.D. 34, the seventy weeks ended with the stoning of Stephen and the scattering of the infant church. See Acts 7:59; 8:1-4.

15. If the seventy weeks were "cut off" from the beginning of the 2300 days, both beginning at the same date, namely 457 B.C., when will the longer period end?

Stretching out the remaining 1810 years down the Christian Era from A.D. 34, we locate their terminal point in the year 1844.

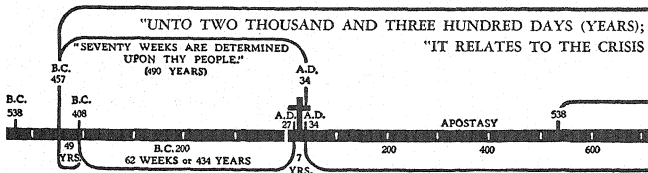
16. While Daniel had only the vicissitudes of the earthly sanctuary in mind, how do we know that God had no intention of restoring the Jewish temple after its overthrow by the Romans?

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, *your house is left unto you desolate.*" Matthew 23:37, 38. See also Matthew 27:50, 51.

17. To what sanctuary, then, must the "cleansing" in the year 1844 refer?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the *true tabernacle*, which the Lord pitched, and not man. . . . Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things *according to the pattern showed to thee* in the mount." Hebrews 8:1-5.

NOTE.—In the last book of the Bible, John the revelator records



several occasions when he was privileged in vision to look into the heavenly sanctuary. Revelation 1:12; 8:3; 11:19. The services of the earthly sanctuary, like its structure, were an "example and shadow of heavenly things," being typical of the services which would begin in the heavenly sanctuary when the service of the earthly sanctuary came to an end and the true High Priest had been consecrated to His heavenly ministry.

18. When did the ceremony of the cleansing of the earthly sanctuary take place?

On the Day of Atonement. "This shall be a statute forever unto you: that *in the seventh month, on the tenth day of the month, ye shall afflict your souls*, . . . for on that day shall the priest make an atonement for you, to *cleanse you*, that *ye may be clean* from all your sins before the Lord. . . . And this shall be an everlasting statute unto you, to make an *atonement* for the children of Israel for all their sins once a year." Leviticus 16:29-34.

19. What, then, must be represented by the cleansing of the heavenly sanctuary?

The world's day of atonement, closing the heavenly intercession of Christ. "I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to Him; for the *hour of His judgment is come*." Revelation 14:6, 7.

NOTE.—Preaching in St. George's Bloomsbury, in 1843, the Rev. W. Pym, M.A., declared: "We can place our finger upon the very

"THEN SHALL THE SANCTUARY BE CLEANSED." Dan. 8:14.
"AT THE CLOSE." Dan. 8:17 (Moffatt).

1,260 YEARS OF PAPAL SUPREMACY (Dan. 7:25)

1844

DARK AGES

REFORMATION

1798

The CRISIS at the CLC

800

1000

1200

1400

1600

1800

1900

1,810 YEARS

point at which we have arrived in prophetic history. . . . 'The hour of His judgment is come.' Revelation 14:7."

20. What further vision of the cleansing of the heavenly sanctuary was later shown to Daniel?

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: . . . *the judgment was set*, and the books were opened." Daniel 7:9, 10.

21. By what pronouncement will the heavenly work of judgment be concluded?

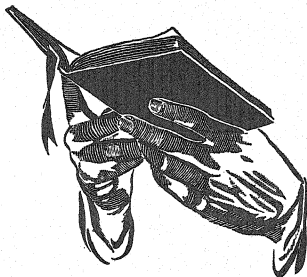
"He that is unjust, let him be *unjust still*: and he which is filthy, let him be *filthy still*: and he that is righteous, let him be *righteous still*: and he that is holy, let him be *holy still*." Revelation 22:11.

22. By whom will the decisions of the judgment session be announced to the world?

"Repent ye therefore, and be converted, that your sins may be blotted out, *when the times of refreshing shall come* from the presence of the Lord; and *He shall send Jesus Christ*, which before was preached unto you: whom the heaven must receive until the *times of restitution* of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

NOTE.—Space will not permit here to deal further with this most important prophecy of the judgment by which the heavenly sanctuary will be cleansed, but the student is referred to the study, "When Will the Judgment Begin?" page 673.

PART
TWENTY



WHAT THE BIBLE
TEACHES ABOUT ...

World Destiny

Will Christianity Survive?
The Future Unsealed
Dissolving Empires
Through Tribulation to Triumph
The Great Conspiracy
America and World Destiny
Heaven's Last Appeal
Marks of the Remnant
The Two Seals
When the Storm Breaks



Will Christianity Survive?

1. To whom is the book of Revelation dedicated?

"What thou seest, write in a book, and send it *unto the seven churches* which are in Asia; unto *Ephesus*, and unto *Smyrna*, and unto *Pergamos*, and unto *Thyatira*, and unto *Sardis*, and unto *Philadelphia*, and unto *Laodicea*." Revelation 1:11.

NOTE.—"I have already indicated the manner in which the seven Churches are to be viewed. They were literal historical Churches, existing at the time John wrote, but, at the same time, representative and comprehensive of all other Churches of all nations, places and ages—a complete sample of the whole body, in the entirety of its character and career. And it is the same with reference to these seven Epistles. They are neither exactly nor only prophetic. They were really messages to these particular Churches, in view of their several conditions, to stir them up to hold fast what was right, and to amend what was wrong, as also all other Churches in like conditions. But as the seven Churches were representative and inclusive of the entire Church, these Epistles also give Christ's judgment of the entire Church, and are necessarily anticipative of its entire history. In other words, they give us, from the beginning, the exact picture of the whole history of the Church, as that history, when finished, shall present itself to the mind of Christ as he contemplates it from the judgment seat, which is really the point from which everything presented in the Apocalypse is viewed. We may therefore read in them what was in the beginning, and what the career of the Church has been since, and will be to the end."—Joseph A. Seiss, *The Apocalypse*, 10th ed., vol. 1, pp. 151, 152.

2. Which church was chosen to symbolize the pure faith of the early Christians?

"Unto the angel of the church of *Ephesus* write; These things saith He that holdeth the seven stars in His right hand,

who walketh in the midst of the seven golden candlesticks." Revelation 2:1.

NOTE.—Ephesus means "desirable," an appropriate description of the Christian believers in the apostolic age (A.D. 31-100).

3. For what virtues is the early Christian church specially commended?

"I know thy *works*, and thy *labor*, and thy *patience*, and how thou canst not bear them which are evil." Verse 2. See also verse 3.

4. What tendency to apostasy was already beginning to manifest itself in the first century of the Christian Era?

"Nevertheless I have somewhat against thee, because *thou hast left thy first love*. Remember therefore from whence thou art fallen, and *repent, and do the first works*." Verses 4, 5.

5. What appropriate name is given to the church in the days of the Roman persecutions?

"Unto the angel of the church in *Smyrna* write; These things saith the First and the Last, which was dead, and is alive." Verse 8.

NOTE.—Smyrna is derived from "myrrh" and means a "sweet-smelling savor," a fitting symbol for the church which stood faithful through the fearful pagan persecutions (A.D. 100-323).

6. How were the suffering saints encouraged?

"Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a *crown of life*." Verse 10.

7. Under what symbol is the third period of the church's history brought to view?

"To the angel of the church in *Pergamos* write; These

things saith He which hath the sharp sword with two edges."
Verse 12.

NOTE.—Pergamos signifies "height" or "elevation." It was the center of worship of the serpent deity Aesculapius, hence "Satan's seat," and also of the worship of the emperor. It therefore appropriately symbolized the period of compromise and union of Christianity with the state which led to the church's secular "elevation" but spiritual fall (A.D. 323-538).

8. What new danger did the cessation of persecution bring to the church?

"I have a few things against thee, because *thou hast there them that hold the doctrine of Balaam*, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication."
Verse 14.

9. Of what did the sin of Balaam consist?

He compromised himself for temporal position of honor and gain. "*I will promote thee unto very great honor*, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people." Numbers 22:17. "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the *wages of unrighteousness*." 2 Peter 2:15.

10. What name is chosen to describe the church of the Dark Ages?

"Unto the angel of the church in *Thyatira* write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass." Revelation 2:18.

NOTE.—Thyatira means "sweet savor of labor" and "sacrifice of contrition," and typifies the period of papal persecution, the "great tribulation" of Matthew 24, during which the true church was puri-

fied by suffering while the Roman apostasy, or "Jezebel," achieved dominance and power (A.D. 538-1798).

11. How terribly had many professing Christians departed from the faith?

"Notwithstanding I have a few things against thee, because *thou sufferest that woman Jezebel*, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." Verse 20.

12. What did Jezebel introduce into the worship of Israel?

Idolatrous worship. "Ahab the son of Omri . . . took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and *went and served Baal, and worshiped him.*" 1 Kings 16:30, 31.

13. How appropriately is apostate Rome symbolized by Jezebel?

Evil alliance with idolatry. "Come hither; I will show unto thee the judgment of *the great whore* that sitteth upon many waters: with whom *the kings of the earth have committed fornication*, and the inhabitants of the earth have been made drunk with the wine of her fornication." Revelation 17:1, 2.

14. What savage opposition did Jezebel launch against the worshipers of the true God in the days of ancient Israel?

"It was so, when Jezebel *cut off the prophets of the Lord*, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." 1 Kings 18:4. See also verse 13.

15. How was this duplicated by papal Rome?

"I saw the woman *drunken with the blood of the saints*, and with the blood of the *martyrs* of Jesus: and when I saw

her, I wondered with great admiration." Revelation 17:6. See also Daniel 7:21, 25.

16. What counsel does the Lord give to the Reformation church emerging from the Dark Ages?

"Unto the angel of the church in *Sardis* write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Revelation 3:1, 2.

NOTE.—Sardis, meaning "that which remains," symbolizes the Reformation church which came forth from the fiery trials of the Middle Ages to proclaim with new power the "whole counsel of God" (A.D. 1798-1833).

17. To what faith are they called upon to return?

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Verse 3.

18. What name is given to the church of the latter days?

"To the angel of the church in *Philadelphia* write; . . . I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name." Verses 7, 8.

NOTE.—Philadelphia means "brotherly love" and aptly represents the love and spiritual fervor which possessed the church of the early nineteenth century as the conviction of the approaching advent of Jesus deepened (A.D. 1833-1844).

19. How will He reward their patience and faith?

"Because thou hast kept the word of My patience, *I also will keep thee* from the hour of temptation, which shall come

upon all the world, to try them that dwell upon the earth." Verse 10.

20. What blessed announcement does He make to them?

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Verse 11.

21. What name is given to the last period of the church?

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and True Witness, the Beginning of the creation of God." Verse 14.

NOTE.—Laodicea means "the judging of the people" and corresponds with the present and last age of the church's history during which the message, "The hour of His judgment *is* come," is to go forth. Revelation 14:6, 7. This period began with the year 1844. See study entitled, "When Will the Judgment Begin?" page 673.

22. What false confidence possesses many?

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:17.

23. What remedy does the Lord prescribe?

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Verse 18.

24. What high privilege will the faithful remnant eternally enjoy?

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21.

The Future Unsealed

1. IN what further vision was the story of the church through the ages revealed to John?

"I saw in the right hand of Him that sat on the throne *a book* written within and on the back side, *sealed with seven seals.*" Revelation 5:1.

2. By whom was the book with the seven seals opened?

"I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood *a Lamb as it had been slain.* . . . And He came and *took the book* out of the right hand of Him that sat upon the throne." Verses 6, 7.

3. What did John see when the first seal was broken?

"I saw when the Lamb opened one of the seals. . . . And behold a *white horse*: and He that sat on him had a bow; and a crown was given unto Him; and He went forth conquering, and to conquer." Revelation 6:1, 2.

NOTE.—The "white" color of the first horse represents the purity of the early church (A.D. 31-100). Of it, William E. H. Lecky says: "There can, indeed, be little doubt that, for nearly two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equaled, has never for any long period been surpassed."—*History of European Morals*, vol. 2, p. 11.

4. Under what symbol is the degeneracy of the primitive church revealed?

"And when He had opened the second seal, I heard the second beast say, Come and see. And there went out *another horse that was red*: and power was given to him that sat

thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Verses 3, 4.

NOTE.—This horse represents the beginnings of decline and apostasy (A.D. 100-323). "When, relieved from the terrors of pagan persecution, the Christians became possessed of civil power; their animosity increased. Worldly prosperity is corruptive; and instead of those halcyon days of peace and happiness, which the church promised to itself from the acquisition of power; history is seen to date from this period its degeneracy and corruption. . . . It is a change expressed by fire color succeeding to white."—John C. Woodhouse, *The Apocalypse*, pages 138, 139.

5. To what depths of apostasy would the church sink?

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a *black horse*; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Verses 5, 6.

NOTE.—"The black color of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a chaenix of wheat should be sold for a penny, and three chaenices of barley for a penny, and the command not to hurt the oil and wine, unite in pointing out to us a period, when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching of the true gospel in the church; but, when, notwithstanding this complicated train of evils, the consolations of the Spirit, His enlightening influences compared to oil, and His gladdening and comforting influences likened to wine, should not be withheld from those, who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God."—William Cuninghame, *A Dissertation on the Seals and Trumpets of the Apocalypse*, 1843 ed., pages 8, 9.

6. Of what foul deeds would the apostate church be guilty?

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a *pale horse*: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, *to kill with sword, and with hunger, and with death, and with the beasts of the earth.*" Verses 7, 8.

NOTE.—"The whole assemblage of figures constitutes an hieroglyphical representation, of the most horrible and terrific nature, and points out to us a period when the rulers of the visible church should seem to lose the character of men, and to assume that of malignant demons and savage beasts, and of Death himself; and should extirpate, by fire and sword, all who dared to prefer death to the sacrifice of a good conscience. This seal evidently represents the state of the church during those ages, when the flames of persecution were kindled by the papal power, to destroy all who refused obedience to its tyrannical authority, and who pretended to judge for themselves in matters of religion."—William Cuninghame, *A Dissertation on the Seals and Trumpets of the Apocalypse*, 1843 ed., page 10.

7. What glorious company was brought to view when the fifth seal was opened?

"And when he had opened the fifth seal, I saw under the altar *the souls of them that were slain for the word of God, and for the testimony which they held.*" Verse 9.

NOTE.—This seal covers the Reformation period (A.D. 1517-1755) up to the catastrophic event which marked the opening of the next seal.

8. What urgent question did the martyrs ask of God?

"And they cried with a loud voice, saying, *How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?*" Verse 10.

9. How long were they bidden to wait, and what did they receive in anticipation of their final reward?

"And *white robes were given unto every one of them; and*

it was said unto them, that they should *rest yet for a little season*, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Verse 11.

10. By what would divine intervention on behalf of the church be heralded?

"And I beheld when he had opened the sixth seal, and, lo, there was a *great earthquake*." Verse 12.

NOTE.—"The Lisbon earthquake of 1755 [is] one of the most famous in history."—*Nelson Encyclopedia*. Four million square miles of the earth's surface shuddered under the shock, and ninety thousand lives were lost in the catastrophe.

11. What signs would quickly succeed the great earthquake?

"And the *sun became black as sackcloth* of hair, and the *moon became as blood*." Verse 12.

NOTE.—"Darkness invaded the Northeast without warning on Friday, the nineteenth of May [1780]. Like a boundless inky pall, it entered Connecticut from the southwest about ten in the morning and spread swiftly across the state into the lands that are now Massachusetts, Rhode Island, Vermont, New Hampshire and Maine. Cows left their pastures and plodded homeward to be milked. Birds and barnyard fowls sought their perches and drooped their heads in sleep. Dogs whined and put tails between their legs. People spoke in hushed voices. They lighted candles in the houses, and as the blackness grew deeper toward noon great numbers of them fell upon their knees at home or in the churches and sent up fervent prayers. From the Hudson River to the seaward side of New England men and women asked themselves the dread question, 'Is this the Day of Doom, when the dead shall rise and all men shall be judged?' . . . The editors of the *Connecticut Gazette* in New London in their issue of May 26 acknowledged their 'incapacity of describing the phenomenon which appeared in this town on Friday last, and shall therefore leave it to the astronomers, whose more particular business it is.' . . . Sir William Herschel, the British astronomer, dismissed the subject by saying: 'The Dark Day in Northern America was one of those wonderful phenomena which will always be read of with interest, but which philos-

ophy is at a loss to explain."—John N. Beffel, "Dark Day in New England," in *The American Mercury*, vol. 56, No. 232.

12. What other remarkable heavenly phenomenon would follow?

"And the *stars of heaven fell* unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Verse 13. See also Isaiah 13:10; Ezekiel 32:7; Joel 2:10, 30, 31; 3:15; Amos 8:9; Mark 13:23-25.

NOTE.—"The attention of astronomers was particularly directed to the extraordinary shower of meteors which occurred on the morning of the 13th of November, 1833. I had the good fortune to witness these grand celestial fireworks. . . . Probably no celestial phenomenon has ever occurred in this country, since its settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. . . . Many others thought the last great day had come."—Denison Olmsted, *Letters on Astronomy*, pages 346-348.

"A most marvelous meteoric shower of this class was witnessed on the night of the 13th of November, 1833. It is perhaps remembered by many now present. During the three hours of its continuance, hundreds and thousands of people, of all classes, were thrown into the utmost consternation, and filled with the belief that the very scene described in this text, was actually transpiring. Fiery balls, as luminous and as numerous as the stars, came darting after each other from the sky, with vivid streaks of light trailing in the track of each. They were of various sizes and degrees of splendor, flashing as they fell, and so bright as to awaken people from their sleep. It seemed as if every star in the firmament had suddenly shot from its sphere, and was falling to the earth. And all who saw it will bear witness that it was a most terrific spectacle."—Joseph A. Seiss, *The Apocalypse*, 10th ed., vol. 1, pp. 387, 388.

13. What will accompany the second coming of Christ?

"*The heaven departed as a scroll* when it is rolled together; and *every mountain and island were moved* out of their places." Revelation 6:14. See also verses 15-17.

Dissolving Empires

1. By what martial symbols are the political upheavals of the Christian Era portrayed?

"I saw the *seven angels* which stood before God; and to them were given *seven trumpets*." Revelation 8:2.

2. Why are trumpets chosen for this vision?

"I cannot hold my peace, because thou hast heard, O my soul, *the sound of the trumpet, the alarm of war*." Jeremiah 4:19.

3. In what graphic way does one of the historians of Rome refer to the danger which threatened the empire?

"The trumpets of internal disaster were sounding."—Ammanius Marcellinus, *History*, b. 29, ch. 1.

4. By what alarm were the decadent Roman arms first aroused?

"The *first angel* sounded, and there followed *hail* and *fire* mingled with *blood*, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Revelation 8:7.

NOTE.—"This storm was the incursion of Alaric and the Goths on the Roman provinces in A.D. 396. This Gothic chief started into prominence like a supernatural meteor, as if he had descended from the clouds, or emerged from the deep. . . . The 'consuming flames of war,' writes Gibbon, 'spread from the banks of the Rhine over the seventeen provinces of Gaul'—and the scene of peace and prosperity was changed into a desert."—John Cumming, *Lectures on the Book of Revelation*, First Series, pages 76, 77.

"The world's glorious sun has been extinguished," declared Jerome when Rome was taken by Alaric, the Goth.

5. Before the empire had recovered from these staggering blows, what new catastrophe was struck from the sea?

"And the *second angel* sounded, and as it were a *great mountain burning with fire was cast into the sea*: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Verses 8, 9.

NOTE.—"Geneseric appears upon the stage, the equal of Alaric, and falls like a burning mountain upon those very shores and islands, which his predecessor Alaric had spared. . . . He was the great destroyer of the sea, his march was on its waters, its bosom was his battlefield, the chimes of its waves the sounds that summoned to the battle. 'He spread desolation,' says Gibbon, 'from the Columns of Hercules to the mouths of the Nile;' and having finished the work assigned him under this trumpet, he also dies, and disappears from the scene, and lives only on the page of history to attest the truth of the predictions of Christ."—John Cumming, *Lectures on the Book of Revelation*, First Series, page 78.

His ravages in Africa and Italy occupied the period A.D. 428-468. The sack of Rome took place in A.D. 455.

6. What new continental onslaught next overflowed into the disintegrating empire?

"And the *third angel* sounded, and *there fell a great star from heaven*, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called *Wormwood*: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Verses 10, 11.

NOTE.—"At this very time arose Attila, commonly called the Scourge of God, fierce, powerful, indomitable—his subject princes deemed him supernatural—barbarous kings, says the historian, would not presume to gaze with steady eye on what they deemed his divine majesty. Attila and his victorious Huns moved along the Danube, depopulating and wasting its banks; they next poured down the

Rhine, leaving its fair valley a scene of havoc and woe—reducing to ashes Strasburg, Worms, Spires, Mentz, Treves. After having thus burned up the rivers, he pushed his victorious forces toward the fountains contiguous to the Alps. Pavia, Verona, Mantua, Milan, successively were embittered with wormwood, and were made to drink waters of gall, and were scorched and destroyed by the heat of this 'great star, burning as a lamp.' Suddenly, and apparently without cause, he returns, recrosses the Danube, and is struck dead with apoplexy—the meteor, having done its work, was quenched, and its last lurid rays mingled with the expiring echoes of the third trumpet."—John Cumming, *Lectures on the Book of Revelation*, First Series, page 79.

7. By what power was the Western Empire finally disrupted?

"And the *fourth angel* sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Verse 12.

NOTE.—"Odoacer, one of the chiefs of Attila, starts suddenly in prominence—marches at the head of the Heruli into the very heart of Italy, and commands that the office of Roman Emperor of the West shall be abolished, and the last shadow of departing sovereignty—Romulus Augustus—a name that ominously embraced those of the founder and of the greatest ruler of the empire, abdicated without an attempt at resistance, and the imperial insignia were transferred to Constantinople, and the Emperor of the East exercised the sovereignty thenceforth. Thus one third of the Imperial Sun was extinguished, and after senators and consuls had twinkled for a little, a night of darkness and of unparalleled calamities fell upon the mistress of the earth—the queen of nations—the persecutor of the saints. Its foundations, righteousness and truth, perished, and it fell. Romans ruined Rome—moral disease marked out the pathways along which the Goths, the Huns, and Vandals converged and marched to the capital, and reduced that great empire to a wreck."—John Cumming, *Lectures on the Book of Revelation*, First Series, pages 79, 80.

8. With the collapse of Western Rome, what new woes began to fall upon the Eastern Empire?

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, *Woe, woe, woe, to the inhabitants of the earth* by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Verse 13.

9. From whence would Eastern Rome be attacked?

"The *fifth angel* sounded, and I saw a *star fall from heaven unto the earth*: and to him was given *the key of the bottomless pit*. And he opened the bottomless pit; and there arose a *smoke out of the pit*, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Revelation 9:1, 2.

NOTE.—"There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and the Turks."—Alexander Keith, *Signs of the Times*, vol. 1, p. 289.

In language closely parallel to that of prophecy, William Stearns Davis writes: "Five years later the cloud of Saracenic invasion rolled northward from the Arabian deserts."—*A Short History of the Near East*, page 32.

10. What symbol is used to describe the Arab hordes?

"And there came out of the smoke *locusts* upon the earth: and unto them was given power, as the scorpions of the earth have power." Verse 3. Read also verses 7-11.

NOTE.—William Muir also uses a prophetic symbol to describe the Arab invaders: "Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth and hastening northward, spread in great masses to the east and to the west."—*The Caliphate*, page 45.

Against them the eight futile Crusades of the eleventh to the thirteenth century were launched for the liberation of the Holy Land from their thrall.

11. For how long was the fall of the Western Empire delayed?

"To them it was given that they *should not kill them*, but that they should be *tormented five months*: and their torment was as the torment of a scorpion, when he striketh a man." Verse 5.

NOTE.—"Othman," who gave his name to the Ottoman Empire, "first invaded the territory of Nicomedia" July 27, 1299, according to the historian Gibbon, whereafter followed a period of "torment" for the Western emperors, none daring to assume the imperial throne without the consent of the Ottoman power. One hundred fifty years later (five prophetic months, reckoning a day for a year) John Palaeologus, the last emperor of the West died, and in 1453 Constantinople was occupied by the Turks.

12. What second tide would flow into Europe from the same direction?

"The *sixth angel* sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, *Loose the four angels which are bound in the great river Euphrates*." Verses 13, 14.

NOTE.—John Foxe, writing in 1563, when the Turks were threatening Central Europe, said: "By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass."—*Acts and Monuments*, vol. 4, p. 102.

13. How numerous would the invading hordes be and of what would they be largely comprised?

"The number of the armies of the horsemen was *twice ten thousand times ten thousand*: I heard the number of them." Verse 16, R.V.

NOTE.—"It was the great military characteristic of the Turks that their main force consisted of cavalry. It is said, by Gibbon himself, that at this time myriads of Turkish horses crossed the Danube, and swept and overspread the whole length and breadth of the Grecian empire."—John Cumming, *Lectures on the Book of Revelation*, First Series, pages 104, 105.

"The second woe, which even now, alas! presses on us, calls forth the tetrarchs of the Turks, with most numerous cavalry from the Euphrates, where they had long been stayed, against the Roman world."—Joseph Mede, *Works*, page 471.

14. With what weapon was devastation spread in their path?

"Out of their mouths issued *fire and smoke and brimstone*. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." Verses 17-19.

NOTE.—"The fall of Constantinople . . . was the first event of cardinal historical importance to be wrought by the primary weapon of modern warfare, gunpowder. . . . But for the artillery, the siege of 1453 must have failed."—Robert Byron, *The Byzantine Achievement*, pages 290, 291.

"Gunpowder is assigned traditionally a very early date, but really it was only recently introduced into war, and employed to batter down cities and fortifications. The sultan, on this occasion, hearing that a founder of cannon had deserted from the enemy, put the question to him, 'Canst thou found a cannon large enough to batter down the walls of Constantinople?'—and in the course of a few months a whole park of artillery were pouring death and destruction on the devoted walls of that illustrious Eastern capital."—John Cumming, *Lectures on the Book of Revelation*, First Series, page 106.

15. For how long would the Ottoman power endure?

"And the four angels were loosed, which were prepared for *an hour, and a day, and a month, and a year*, for to slay the third part of men. Verse 15.

NOTE.—This remarkable time period corresponds, on the basis of a day for a year, to 391 years and fifteen days. From July 27, 1449, the end of the "five months" of verse 10, this period extends to August 11, 1840, the precise date of the note from the ambassadors of four European powers to Mehemet Ali which finally terminated the independence of the Ottoman government and inaugurated the period of

dependence during which Turkey became known as the "Sick Man of the East."

In 1838, two years before the fulfillment of this prophecy, Josiah Litch, a diligent student of prophecy, widely publicized his belief that Turkey would lose her independence on August 11, 1840. It is recorded that as a result of the striking fulfillment of the prophecy, great numbers of infidels were converted.

16. To what period in history does the seventh trumpet bring us?

"In the days of the voice of the *seventh angel*, when he is about to sound, *then is finished the mystery of God*, according to the good tidings which He declared to His servants the prophets." Revelation 10:7, R.V.

NOTE.—The "finishing" of the work of God includes the completion of the gospel witness to all the earth (Matthew 24:14), the finishing of the work of the investigative judgment in heaven (Revelation 16:6, 7), and the divine intervention which will bring to an end all earthly power and establish the everlasting kingdom of God.

17. Who will take the field on the sounding of the seventh angel for the completion of the divine purpose?

"The *seventh angel* sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of His Christ*; and He shall reign for ever and ever." Revelation 11:15.

Through Tribulation to Triumph

1. UNDER what new symbol is the church of God through the ages portrayed?

"There appeared a great wonder in heaven; a *woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Revelation 12:1.

2. Why is a woman an appropriate symbol for the church?

a. Her beauty fitly represents the glory of the church. "I have likened the daughter of Zion to a *comely and delicate woman*." Jeremiah 6:2.

b. Her purity represents the righteousness of the saints. "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a *chaste virgin* to Christ." 2 Corinthians 11:2.

c. The marriage relationship represents the union of believers with Christ. "The *husband* is the head of the *wife*, even as Christ is the head of the church: and He is the Saviour of the body." Ephesians 5:23.

3. Through what travail is the woman seen to be passing?

"She *brought forth a man-child*, who was to rule all nations with a rod of iron." Revelation 12:5.

4. Who is the seed to which she is to give birth?

"I will put enmity between thee and the woman, and between thy seed and *her seed*; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. "Now to Abraham and his seed were the promises made. He saith not, And to



The blood of the martyrs in the Colosseum was the seed of the early church, for the stalwart courage of Christians under persecution and death influenced many to become followers of Christ.

seeds, as of many; but as of one, And to thy seed, *which is Christ.*" Galatians 3:16.

5. By whom is the woman attacked?

"There appeared another wonder in heaven; and behold a great *red dragon*, having seven heads and ten horns, and seven crowns upon his heads. . . . And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Revelation 12:3, 4.

6. Whom does the dragon primarily represent, and whence came he?

"There was war in heaven: . . . and the *great dragon* was cast out, that old serpent, called the *devil*, and *Satan*, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 7-9.

NOTE.—The dragon primarily symbolizes Satan, the archenemy of Christ and His people. It is used also of powers through whom Satan works his will. In the days of Christ's earthly life pagan Rome constituted the "dragon." Later, papal Rome became the instrument of Satan's nefarious designs.

7. Did Satan succeed in frustrating the birth of the Christ child?

"*She brought forth a man-child*, who was to rule all nations with a rod of iron." Verse 5.

8. How was Jesus delivered from the dragon immediately after His birth?

"When they [the Wise Men] had departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, *Arise*, and take the young child and His mother, and *flee into Egypt*, and be thou there until I bring thee word: *for Herod will seek the young child to destroy Him.*" Matthew 2:13.

9. When did Satan feel that he really had Christ in his power?

"Then Jesus said, . . . *This is your hour, and the power of darkness.*" "And when they were come to the place, which is called Calvary, there *they crucified Him*, and the malefactors, one on the right hand, and the other on the left." Luke 22:52, 53; 23:33.

10. How signally was Christ delivered from death and the tomb?

"And her child was *caught up unto God*, and to His throne." Revelation 12:5.

NOTE.—Satan failed to destroy the infant Jesus (Matthew 2:13), and he likewise failed to hold Him in the tomb after the crucifixion. The ascension signalized Satan's utter defeat.

11. Where did the woman find refuge from the wrath of the dragon?

"And the woman *fled into the wilderness.*" Verse 6. "To the woman were given two wings of a great eagle, that she might *fly into the wilderness.*" Verse 14.

NOTE.—A persecuting official, Louvois, said: "They pretend to meet in the desert; why not take them at their word, and make the Cevennes a desert?" The period of the church's exile described here as "a time, and times, and half a time" corresponds to the 1260 years of papal supremacy, A.D. 538-1798. See study entitled, "Antichrist Unmasked," page 542.

"The church of Christ is to be traced, like a stream that rises in a sandy desert, its parent in the skies, pursuing its meandering course through many nations, not by its noise, or its breadth, or its brilliancy, but by the rich verdure that it leaves at its margin, as it flows onward in its calm and silent course, until it loses itself at last in the mighty and illimitable sea from whence it originally sprang. The church of Christ is to be traced, not by the glittering dress that clothes its exterior—not by the pageantry of cathedral processions—not by mitred abbots and tiaraed popes; but by its separation from the world—by the holiness of its ministers and its faithful ones; by

the stains of the blood which they shed—by the clank of their chains—by their bones that still lie bleached upon the Cottian Alps; not by the grandeur of their robes, but by the glory of their principles—not by the splendor they have reflected upon the page of history, but by the blood-bought privileges they have bequeathed to us, their unworthy but their honored successors.

"The names applied to these witnesses of Christ by historians, were Paulicians, Cathari, Paterines, Albigeois, Lollards, Wicliffites, Vaudois, Waldenses, Bohemians; but the principles they held were substantially the same, Scriptural, Protestant, evangelical. They are the succession links in that continuous chain which began with Adam at the Fall, and will go onward till the Second Adam comes to restore all things."—John Cumming, *Lectures on the Book of Revelation*, First Series, page 208.

12. What new attempt does the dragon make to destroy the woman?

"The serpent *cast out of his mouth water as a flood* after the woman, that he might cause her to be carried away of the flood." Verse 15.

NOTE.—"God's eternal word of triumph has sounded loudest in men's hearts in the moments of deep distress. . . . The assurance of God's universal dominion has come in times when men were being tried and purified by fire, when their convictions were being hammered out and their loyalties forged on the anvil of hard experience. When men have found themselves at the end of their own strength, and their self-reliance has been shattered, then they have been able to hear the voice of God."—W. Sherman Skinner, "He Shall Reign," in *Theology Today*, vol. 2, No. 4, p. 441.

13. How was the dragon's plan against the persecuted church frustrated?

"And the earth helped the woman, and the earth opened her mouth, and *swallowed up the flood* which the dragon cast out of his mouth." Verse 16. See also Isaiah 59:19.

NOTE.—"If the Reformation were properly understood, it would be recognized as one of the chief sources from which we might derive the strength of renewal for spiritual creativeness, for it would then be seen as a movement that arose from a profound comprehension of the Christian faith, a movement, therefore, not only of historical

but also of contemporary significance."—Wilhelm Pauck, "Luther and the Reformation," in *Theology Today*, vol. 3, No. 3, p. 314.

14. How long did the wilderness experience of the church last?

"And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days*." "She is nourished for *a time, and times, and half a time*, from the face of the serpent." Revelation 12:6, 14. "Power was given unto him to continue *forty and two months*." Revelation 13:5. Compare Daniel 7:25.

NOTE.—In the study entitled "Antichrist Unmasked," page 542, this period was conclusively shown to be 1260 literal years, beginning in A.D. 538 and ending in A.D. 1798.

"Thus was the primitive church preserved in the Alps to the very period of the Reformation. The Vaudois are the chain which unites the reformed churches with the first disciples of our Saviour. It is in vain that popery, renegade from evangelical verities, has a thousand times sought to break this chain; it resists all her efforts. Empires have crumbled—dynasties have fallen—but this chain of Scriptural testimony has not been broken, because its strength is not from men, but from God."—Alexis Muston, *The Israel of the Alps*, 1857 ed., vol. 1, p. 29.

15. Repeatedly baffled, against whom does the dragon finally vent his wrath?

"The dragon was wroth with the woman, and went to *make war with the remnant of her seed*." Revelation 12:17.

16. By what distinguishing marks may the remnant church of the last days be identified?

Faith and obedience to the commandments of God. "Here is the patience of the saints: here are they that *keep the commandments of God*, and the *faith of Jesus*." Revelation 14:12.

The Great Conspiracy

1. WHAT strange and terrible beast was John shown in vision?

"I stood upon the sand of the sea, and saw *a beast rise up out of the sea*, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*." Revelation 13:1, 2.

2. Of what is this beast a composite form?

"*Four great beasts came up from the sea*, diverse one from another. The first was like a *lion*, and had eagle's wings. . . . And behold another beast, a second, like to a *bear*. . . . After this I beheld, and lo another, like a *leopard*. . . . And behold a *fourth beast*, dreadful and terrible, and strong exceedingly: . . . it had ten horns." Daniel 7:3-7.

NOTE.—The first beast of Revelation 13 corresponds first to pagan Rome, which gathered into its empire the territories of all three previous world powers symbolized by the lion, bear, and leopard, and secondly to papal Rome, by which the pagan empire was superseded.

3. How much of the power of pagan Rome did papal Rome inherit?

"The dragon gave him his *power*, and his *seat*, and *great authority*." Revelation 13:2.

4. What features identify the woman of Revelation 17 and the first beast of Revelation 13 as papal Rome?

a. Luxury and idolatry. "The woman was *arrayed in*

purple and scarlet color, and decked with gold and precious stones and pearls, having a *golden cup* in her hand full of abominations and filthiness of her fornication." Revelation 17:4.

b. Blasphemy. "There was given unto him a mouth speaking great things and *blasphemies*. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." Revelation 13:5, 6. See also Revelation 17:3 and compare Daniel 7:25.

c. Persecution of the saints. "And it was given unto him to make *war with the saints*, and to overcome them." Revelation 13:7. "I saw the woman *drunken with the blood of the saints*, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Revelation 17:6. Compare Daniel 7:25.

5. How are we helped to identify the beast and its rider?

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and *his number is Six hundred threescore and six*." Revelation 13:18.

Note.—It is significant that the Douay (Catholic) Bible comments on this verse: "Six hundred sixty-six. The numeral letters of his name shall make up this number." Actually one of the titles of the pope, "Vicarius Filii Dei" or "Vicar of the Son of God," adds up to 666.

Vicar		of the Son		of God	
VICARIUS		FILII		DEI	
5	I 100	I 5	I 50 I I	500	I
					Total 666

6. How long was the authority of the papacy to continue?

"And power was given unto him to continue *forty and*

two months." Verse 5. Compare Daniel 7:25; Revelation 12:6, 14.

NOTE.—This period, elsewhere designated 1260 days and "a time, and times, and half a time," has been shown to reach from A.D. 538, when papal power became supreme, to A.D. 1798, when it was almost brought to nought. See study, "Antichrist Unmasked," page 542.

7. How did it suffer severe injury?

"And I saw one of his heads as it were *wounded to death.*" Revelation 13:3.

NOTE.—"In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound."—Adam Clarke, *Commentary*, note on Daniel 7:25. See also notes in the study, "Antichrist Unmasked," page 542.

8. What spectacular recovery would the papacy make?

"And his deadly wound was *healed.*" Verse 3.

NOTE.—Bishop James H. Ryan of Omaha, writing a short time after the election of Pope Pius XII, declared: "In few periods of history have the popes exercised a larger influence—an interesting phenomenon when one recalls the low political ebb to which the papacy had sunk at the middle of the last century, when, on all sides, reputable statesmen predicted its final and definitive annihilation within their own lifetime."—The New York Times, May 12, 1940.

9. How completely is its prestige to be recovered?

a. Political ascendancy. "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall *give their power and strength unto the beast.*" Revelation 17:12, 13. See also verse 17.

NOTE.—Concerning the increasing political power and prestige of the papacy, and its enviable bargaining position among the nations of earth, Bishop Ryan writes:

"The Vatican is in no sense of the word an orphan child among the nations of the world. Both qualitatively and quantitatively the foreign representation at the Vatican is little short of imposing. . . .

There is no other chancellery where such correct information concerning world affairs and interests is to be found. When one recalls the far-flung outposts of the Roman Church, coupled with its highly centralized organization, in the interest of which thousands of well-trained, official and unofficial, diplomats are constantly reporting on even the slightest changes in public opinion in their respective territories, it can readily be grasped why the information in the possession of the Holy See is of a high accuracy no less than of inestimable value to anyone able to tap its resources. . . . The papacy is fundamentally a spiritual, not a political power. But so widespread and all-inclusive is the realm of the spirit, that it is difficult to segregate it from the political and to say that one thing is exclusively spiritual, the other exclusively political. . . . Notwithstanding the fact that Vatican City is the tiniest of modern states, it is always a state, and its ruler, the pope, is a temporal king recognized by international law, possessing all the rights and privileges of a sovereign."—*The New York Times*, May 12, 1940.

b. Economic domination. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17.

c. Spiritual supremacy. "*All that dwell upon the earth shall worship him*, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Verse 8. See also verse 15.

10. What will be the outcome of the final conflict?

"*And the Lamb shall overcome them.*" Verse 14.

11. What will be the fate of the beast and those who give their allegiance to it?

"The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were *cast alive into a lake of fire burning with brimstone.*" Revelation 19:20. See also Revelation 18:6, 7, 20, 21. Compare Daniel 7:11.



America and World Destiny

1. ABOUT the time of the wounding of the papal head, what new power does the revelator behold coming on the stage of history?

"I beheld *another beast* coming up out of the earth." Revelation 13:11.

NOTE.—Of this symbol John Wesley wrote in 1754: "He is not yet come, though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast."—*Explanatory Notes Upon the New Testament*, Revelation 13:11.

Wesley was absolutely right in this interpretation, for not long after he wrote, the power for which he was looking began to take shape in the United States of America. The National Constitution of the United States was adopted in 1789, nine years before the wounding of the papal beast.

2. What notable feature of the new beast does the prophet mention?

"And he had *two horns like a lamb*." Verse 11.

NOTE.—These two horns represent the basic principles of political and religious freedom upon which the new American nation was founded. "The remarks I have made will suffice to display the character of Anglo-American civilization in its true light. It is the result (and this should be constantly present to the mind) of two distinct elements, which in other places have been in frequent hostility, but which in America have been admirably incorporated and combined with one another. I allude to the spirit of religion and the spirit of liberty."—Alexis de Tocqueville, *Democracy in America*, 1904 ed., vol. 1, p. 28.

3. In course of time how would this lamblike beast begin to belie its appearance?

"And he *spake as a dragon*." Verse 11.

NOTE.—As a result of later immigration and propaganda, the United States, which in its beginnings was staunchly Protestant, today has nearly twice as many Roman Catholics as it has Baptists, the largest Protestant denomination. According to Bertrand Russell, America is likely to be “predominantly Catholic” within fifty years.

4. What is America to do in following this ecclesiastical power?

“And he exerciseth *all the power of the first beast* before him.” Verse 12.

5. To what political eminence will the papacy be restored in the latter days?

“The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall *give their power and strength unto the beast*. . . . For God hath put in their hearts to fulfill His will, and to agree, and *give their kingdom unto the beast*, until the words of God shall be fulfilled.” Revelation 17:12-17.

NOTE.—Already there are many evidences of a desire on the part of statesmen and leaders of both the Old World and the New to invoke the aid of the papacy in the establishment of international harmony.

6. In what other sphere of life besides the political will the inspiration of the papacy become paramount, largely through the support of America?

“He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:16, 17.

NOTE.—The papacy is vitally interested in economic reconstruction and, in the great social encyclicals *Rerum novarum* and *Quadragesimo anno*, has her own proposals to offer as an alternative to exaggerated capitalism on the one hand and extreme communism on

the other. These are making an increasing appeal among economists of many nations.

Said Cardinal Hinsley in a pastoral letter: "We may take courage from the reception accorded to *Rerum novarum* and *Quadragesimo anno*. Here is sound Catholic social doctrine, readily accepted—as we have seen lately—by men of good will. The jubilee of Leo XIII's great encyclical, *Rerum novarum* [June, 1941], should inspire us with confidence that in God's good time the reordering of the world will be secured by the return of mankind to the reign of reason and faith."

7. Having achieved world leadership in the political and economic spheres, what ambition will Rome finally seek to realize through the instrumentality of the United States?

"And causeth the earth and them which dwell therein to *worship the first beast*, whose deadly wound was healed." Verse 12.

NOTE.—"It was the disruption of Catholic unity in Europe which let in all the evils from the extreme of which we now suffer and are in peril of dissolution. . . . Briefly we must begin by aiming at the conversion of society, failing which no scheme of stable economic freedom will stand."—Hilaire Belloc, *The Crisis of Civilization*, pages 225, 226.

Pope Pius XII, in a recent encyclical to the bishops of the United States, wrote: "It is only by united and concerted action that we can foster great schemes. For that reason, we are impelled by charity to invite here the co-operation of those whom the Mother Church mourns as separated from her communion."

8. In what other way will America also foster the revival of the papacy?

"Saying to them that dwell on the earth, that they should make an *image to the beast*, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that *as many as would not worship the image of the beast should be killed*." Verses 14, 15.

NOTE.—An "image to the beast" can have no other meaning than the destruction of true Protestantism, the exaltation of Catholic prin-

cipling in church and state, and their enforcement under the severest penalties.

9. What last appeal will God make to those who are being drawn into the fold of antichrist?

"I heard another voice from heaven, saying, *Come out of her*, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

10. What will be the particular marks which will distinguish the worshipers of God from the worshipers of the beast in the last days?

"Here is the patience of the saints: here are they that *keep the commandments of God*, and the *faith of Jesus*." Revelation 14:12.

NOTE.—Standing apart from all compromise with Rome, the last-day church will hold fast to "the faith which was once delivered unto the saints," and obedience to all "the commandments of God"—including the observance of the seventh-day Sabbath of the fourth commandment rather than the un-Biblical and Rome-inspired Sunday.

11. Against whom will the anti-Christian confederation, dominated by the papacy, ultimately throw its power?

"These shall *make war with the Lamb*, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and *they that are with Him* are called, and chosen, and faithful." Revelation 17:14.

12. How will the faithful remnant be rewarded?

"I saw as it were a sea of glass mingled with fire: and *them that had gotten the victory over the beast*, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 15:2.

Heaven's Last Appeal

1. WHAT was Paul's message to his day and generation?

"As he reasoned of righteousness, temperance, and *judgment to come*, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

2. By what message will the warning of "judgment to come" be superseded just before the Lord returns?

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for *the hour of His judgment is come*." Revelation 14:6, 7.

3. To what judgment does this refer?

"I beheld till the thrones were cast down, and the Ancient of Days did sit. . . . *The judgment was set*, and the books were opened." Daniel 7:9, 10.

NOTE.—This judgment is not the executive judgment upon the earth at the end of time, but an investigative judgment in heaven by which the former must obviously be preceded. See study, "When Will the Judgment Begin?" page 673.

4. What prophecy provides definite information as to the time when this message was to go forth?

"*Unto two thousand and three hundred days*; then shall the sanctuary be cleansed." Daniel 8:14.

NOTE.—In the study, "Heaven's Zero Hour," page 556, it is shown

that this period began in 457 B.C. and ended A.D. 1844, the latter date thus marking the beginning of the heavenly judgment session.

5. In what other vision was John shown the commissioning of God's last-day witnesses to carry the judgment-hour message to the world?

"I saw another mighty angel come down from heaven: . . . and he had in his hand *a little book open*: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth." Revelation 10:1-3.

6. What book was due to be opened and understood in the last days of earth's history?

"But thou, O Daniel, shut up the words, and *seal the book, even to the time of the end*: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

7. Was the book opened, and did the angel announcing the hour of judgment begin to sound, at the appointed time?

Yes, the message came exactly on time.

NOTE.—In the early decades of the nineteenth century, as if by an unseen finger, the attention of Bible students in many lands was directed to this very prophecy, and they began to proclaim mightily: "The hour of His judgment is come."

The message has been there in the Bible ever since John wrote it down on Patmos, and the prophecy of the cleansing of the sanctuary had been in the Old Testament for centuries before that. They had been read and at times commented upon, but never before in history had preachers of the gospel throughout the world simultaneously been drawn to a study and a proclamation of their solemn warning. No other conclusion can be reached than that the interpretation of the time period was correct and that God's Spirit was leading these hundreds of preachers in all parts of the earth to proclaim that the time of the judgment was at hand.

8. For what response does the judgment-hour message call?

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and *worship Him that made heaven, and earth, and the sea, and the fountains of waters.*" Revelation 14:7.

9. What are the special characteristics of the remnant called out by the judgment-hour message?

"Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Verse 12.

10. In which commandment is the Creator supremely recognized?

"Remember the Sabbath day, to keep it holy. . . . *For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*" Exodus 20:8-11.

11. Has the proclamation of this message called out a people answering to John's description?

Yes, it surely has.

NOTE.—The announcement of the judgment led Christians to look into the second apartment of the heavenly sanctuary, where the judgment was convening. As they beheld the sacred law they realized with new force that this standard of judgment was the unalterable criterion of holy living. Then, as they restudied the sacred law, they saw how it had been perverted through the centuries, especially by the suppression of the true Sabbath and the exaltation of a counterfeit. So by faith they determined to return to a keeping of the true Sabbath of the fourth commandment, and believers began to multiply of whom it could truly be said: "Here are they that keep the commandments of God, and the faith of Jesus."

During the years that have passed, the company has grown and grown, so that today there are hundreds of thousands of Sabbath-keeping Christian people witnessing to the fulfillment of the prophecy, "The hour of His judgment is come," and looking for the return of their Lord that He may receive them into His everlasting kingdom.

Marks of the Remnant

1. WHAT angelic warning was quickly to succeed the first angel's message?

"There followed another angel, saying, *Babylon is fallen*, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8.

2. What apostate power is symbolized by "Babylon"?

"I saw a *woman* sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead was a name written, *Mystery, Babylon the Great, the mother of harlots and abominations of the earth.*" Revelation 17:3-5.

NOTE.—"What symbolical title could better describe papal Rome; for has she not been the worldly, idolatrous, proud, persecuting power in the history of the Christian Church which the literal Babylon was in the history of apostate Israel? What could better symbolize the idolatrous and persecuting church of Rome than that Babylon which in the days of Jewish apostasy filled Jerusalem with bloodshed, and drank to her idol gods out of the golden vessels of Jehovah's sanctuary?" —H. Grattan Guinness, *Key to the Apocalypse*, page 75.

"The church which has its seat and headquarters on the seven hills of Rome might most appropriately be called 'Babylon,' inasmuch as it is the chief seat of idolatry under the New Testament, as the ancient Babylon was the chief seat of idolatry under the Old." —Alexander Hislop, *The Two Babylons*, page 2.

3. In what particular respects has Rome fallen away from the truth of God?

a. Fallen from the truth into apostasy. "Let no man deceive you by any means: for that day shall not come, except there

come a *falling away* first, and that man of sin be revealed, the son of perdition." 2 Thessalonians 2:3.

b. Defection from loyalty to God. "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that *he as God sitteth in the temple of God*, showing himself that he is God." Verse 4.

c. Tampering with the law of God. "He shall speak great words against the Most High, . . . and *think to change times and laws* [literally, "the law"]." Daniel 7:25.

d. Union with political power. "So he carried me away in the Spirit into the wilderness: and I saw a woman [papal Rome] *sit upon a scarlet-colored beast* [pagan Rome], full of names of blasphemy, having seven heads and ten horns." Revelation 17:3.

e. Hatred of the true church. "I saw the woman *drunken with the blood of the saints*, and with *the blood of the martyrs* of Jesus: and when I saw her, I wondered with great admiration." Verse 6. See also Daniel 7:25.

NOTE.—"I ask those of you who have read the history of the last eighteen centuries, Did not Rome Christian become a harlot? Did not papal Rome ally itself with the kings of the earth? Did it not glorify itself to be as a queen, and call itself the Mistress of the World? Did it not ride upon the body of the beast, or fourth empire, and govern its actions for centuries? Did not papal Rome array itself in purple and scarlet, and deck itself with gold and precious stones and pearls? Is not this its attire still?—H. Grattan Guinness, *Romanism and the Reformation*, 1887 ed., page 164.

4. Who are the daughters of modern Babylon, and how do they share her iniquities?

The Protestant churches which have ceased to "protest" and are seeking reunion again with Rome, "the mother and mistress of all the churches," and are following her apostate faith and practices.

5. In what ways will the daughters follow in the steps of their apostate mother?

a. By making an image to her. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that *they should make an image to the beast*, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:14, 15.

b. By accepting her mark. "And he causeth all, both small and great, rich and poor, free and bond, to receive *a mark* in their right hand, or in their foreheads." Verse 16.

NOTE.—The "image to the beast" is the result of abandonment of the Protestant principles of civil and religious freedom, and the remolding of the Protestant churches after the pattern of Rome (see study, "America and World Destiny," page 594); while the "mark of the beast" constitutes the features which distinguish the apostate church from the true church of God. See study, "The Two Seals," page 606.

6. With what solemn warning does a third angel supplement the message of the second angel?

"The third angel followed them, saying with a loud voice, If any man *worship the beast and his image*, and *receive his mark* in his forehead, or in his hand, the same shall *drink of the wine of the wrath of God*, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10.

7. In what other way is heaven's last appeal expressed?

"I heard another voice from heaven, saying, *Come out of her*, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

8. With what appeal to ancient Babylon does this last call correspond?

"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense." Jeremiah 51:6.

9. How are those who refuse to worship the beast described?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

10. By what means does God distinguish His own?

"I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:2, 3.

11. What record is kept of those who refuse to worship the beast?

"All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:8.

12. What trials will those who refuse to make obeisance to the beast be called upon to endure?

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

13. What remembrance does God cherish of those who pay for their witness with their blood?

"I heard a voice from heaven saying unto me, Write, *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.*" Revelation 14:13.

14. How suddenly will modern Babylon's judgment come?

"Therefore shall her plagues come in *one day*, death, and mourning, and famine." "For in *one hour* so great riches is come to nought." Revelation 18:8, 17. Compare Isaiah 13:19.

15. How irrevocable will it be?

"A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and *shall be found no more at all.*" Revelation 18:21. See also verse 20.

16. What similar fate will befall all who associate in her idolatries?

"The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who *worship the beast and his image, and whosoever receiveth the mark of his name.*" Revelation 14:11.

17. Where will the victory of the remnant be celebrated?

"I saw as it were a *sea of glass* mingled with fire: and them that had gotten the *victory over the beast*, and over *his image*, and over *his mark*, and over *the number of his name*, stand on the sea of glass, having the harps of God." Revelation 15:2.

The Two Seals

1. BEFORE God poured out His judgment upon Egypt, how was Israel separated from the Egyptians?

"They shall *take of the blood* [of the Passover sacrifice], and *strike it on the two side posts and on the upper doorpost of the houses.*" "And *the blood shall be to you for a token:* . . . and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exodus 12:7, 13.

2. What vivid picture have we also of a heavenly sealing work in the days of the captivity?

"He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and *set a mark* upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Ezekiel 9:3, 4.

3. Prior to the coming of Christ in judgment, what final sealing work will be carried out?

"I saw another angel ascending from the east, having *the seal of the living God*: and he cried with a loud voice, . . . saying, Hurt not the earth, neither the sea, nor the trees, *till we have sealed the servants of our God* in their foreheads." Revelation 7:2, 3.

4. What is the essential nature of this seal?

The Spirit. "In whom also after that ye believed, ye were

sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Ephesians 1:13, 14. See also Ephesians 4:30.

5. By what outward manifestation will the saints give evidence of the invisible spiritual seal upon their hearts?

"Here is the patience of the saints: here are they that *keep the commandments of God*, and the faith of Jesus." Revelation 14:12.

NOTE.—Says Albert Barnes concerning the seal of God: "It would be something that would be conspicuous or prominent. . . . It would not be merely some *internal* sealing, or some designation by which they would be known to themselves and to God, but it would be something apparent."—*Notes*, comment on Revelation 7:2.

6. What does the observance of God's law thus become?

"Bind up the testimony, *seal the law among My disciples*." Isaiah 8:16.

7. Which commandment is in a special sense the seal of the law?

"Moreover also *I gave them My Sabbaths, to be a sign* between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12. See also Exodus 31:13.

NOTE.—Again to quote Albert Barnes on the seal: "It would be most natural to suppose that the *name* 'of the living God' would be engraven on it, so that that name would appear on anyone to whom it might be affixed."—*Notes*, comment on Revelation 7:2. The Sabbath is the one commandment in the law in which the name of God is mentioned. Hence it is more than any other commandment the "seal" of the law.

8. In contrast with the saints of the last days, what mark will the wicked bear?

"He causeth all, both small and great, rich and poor, free and bond, *to receive a mark* in their right hand, or in

their foreheads." Revelation 13:16. See also Revelation 14:9.

9. Of what will the mark of the beast be a counterfeit?

The Spirit of God. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit of antichrist*, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:3.

10. What counterfeit law will this spirit of antichrist seek to impose upon men?

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to *change times and laws* [literally, "the law"]." Daniel 7:25.

11. What counterfeit sabbath has antichrist set up in opposition to the Sabbath of the law of God?

Sunday, the first day of the week, in place of the seventh day, the Sabbath of the fourth commandment and the seal of the law of God. See study, "How was the Sabbath Changed?" page 231.

12. When the sealing of the people of God is completed, what decree will go forth?

"He that is unjust, *let him be unjust still*: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, *let him be holy still*." Revelation 22:11.

13. What last appeal is now offered to all?

"I heard another voice from heaven, saying, *Come out of her, My people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4. See also 2 Timothy 2:19.

When the Storm Breaks

1. WHEN God's patience with Pharaoh was exhausted, what terrible judgments were poured out upon Egypt?

The ten plagues. Read Exodus 7 to 10.

2. In what will His wrath against a wicked world culminate?

"I saw another sign in heaven, great and marvelous, seven angels having the *seven last plagues*; for in them is filled up the wrath of God." Revelation 15:1.

NOTE.—Commenting on the falling of the last plagues, Albert Barnes says: "The agents or instrumentalities in this fearful work had been now sent forth, and they would by no means be recalled. The mercy seat, in this respect, was inaccessible; the time of judgment on the great foe had come, and the destruction of the grand enemy of the church was certain."—*Notes*, comment on Revelation 15:8.

"These vials are not poured out until the close of the ministration in the tabernacle above, but immediately follow that event. Christ is then no longer a mediator. Mercy, which has long stayed the hand of vengeance, pleads no more. The servants of God are all sealed. What could then be expected but that the storm of vengeance should fall, and earth be swept with the besom of destruction?"—Uriah Smith, *The Prophecies of Daniel and the Revelation*, page 687.

3. Upon whom does the first vial fall?

"The first went, and poured out his vial upon the earth; and there fell a *noisome and grievous sore upon the men which had the mark of the beast*, and upon them which worshiped his image." Revelation 16:2.

4. Of what will the righteous be assured in that day?

"Surely *He shall deliver thee* from the snare of the fowler,

and from the *noisome pestilence*." Psalm 91:3. See also verses 5, 6, 9, 10.

5. What terrible effects have the second and third plagues?

"And the *second angel* poured out his vial upon the sea; and it became as the blood of a dead man: and *every living soul died in the sea*. And the *third angel* poured out his vial upon the rivers and fountains of waters; and *they became blood*." Revelation 16:3, 4.

6. How appropriate will this judgment be upon a world which through the ages has spilled rivers of innocent blood?

"They have shed the blood of saints and prophets, and *Thou hast given them blood to drink*; for they are worthy." Verse 6.

7. At what does the fourth plague strike?

"The *fourth angel* poured out his vial upon *the sun*; and power was given unto him to scorch men with fire. And men were scorched with great heat." Verses 8, 9.

8. Where will the righteous dwell in the day of fierce heat?

"He that dwelleth in the secret place of the Most High shall *abide under the shadow of the Almighty*." Psalm 91:1.

9. What judgment does the fifth angel bring?

"And the *fifth angel* poured out his vial upon the seat of the beast; and his kingdom was full of *darkness*; and they gnawed their tongues for pain." Revelation 16:10. See also Joel 2:1, 2.

10. As with Israel of old, what light in the darkness will the righteous in that day enjoy?

"They saw not one another, neither rose any from his place for three days: but all the children of Israel had *light in their dwellings*." Exodus 10:23.

11. Upon what is the sixth vial poured out?

"The *sixth angel* poured out his vial upon the great river *Euphrates*; and the water thereof was dried up, that the way of the kings of the East might be prepared." Revelation 16:12.

12. By what satanic agencies are the nations incited to gather?

"And I saw *three unclean spirits* like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Verses 13, 14.

13. Where are the kings of the earth gathered together?

"He gathered them together into a place called in the Hebrew tongue *Armageddon*." Verse 16.

NOTE.—"Megiddo was the military key of Syria; it commanded at once the highway northward to Phoenicia and Coele-Syria and the road across Galilee to Damascus and the valley of the Euphrates. It was, moreover, the chief town in the district of great fertility, the frequently contested possession of many races. The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of southwestern Asia have been decided. In the history of Israel it was the scene of frequent battles. From such association the district achieved a dark nobility; it was regarded as a predestined place of blood and strife; the poet of the Apocalypse has clothed it with awe as the ground of the final conflict between the powers of light and darkness."—George Cormack, *Egypt in Asia*, page 83.

14. What intimation of imminent divine intervention in the days of the sixth plague is the prophet given?

"Behold, *I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" Verse 15.

15. As the seventh angel pours his vial into the air, what tremendous announcement is made?

"And the *seventh angel* poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Verse 17.

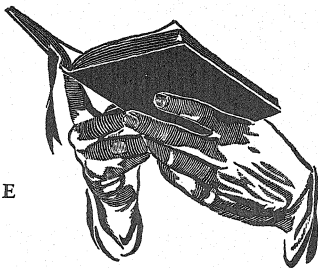
16. What catastrophic events take place when the seventh angel pours out his judgment?

"And there were voices, and thunders, and lightnings; and there was a *great earthquake*. . . . And the *cities of the nations fell*: and *great Babylon* came in remembrance before God. . . . And *every island fled away*, and the *mountains were not found*. And there fell upon men *a great hail* out of heaven." Verses 18-21. See also Revelation 6:14; Hebrews 12:26; Job 38:22, 23; Isaiah 30:30; Haggai 2:21.

17. Who will be the refuge of the saints in the day of calamity?

"*God is our refuge and strength*, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:1-3. See also Isaiah 26:20, 21.

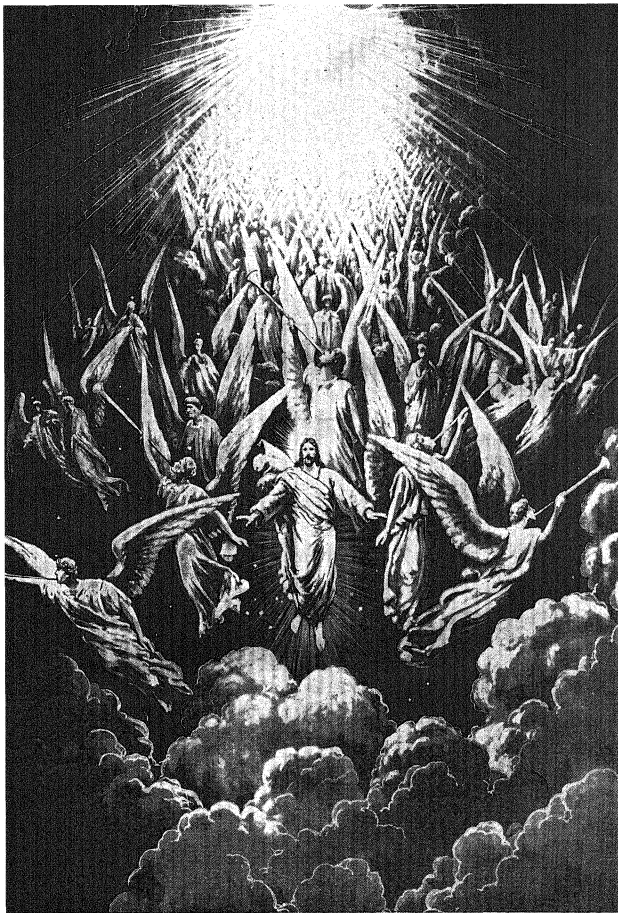
PART
TWENTY-ONE



WHAT THE BIBLE
TEACHES ABOUT...

The Return of Jesus

The Blessed Hope
Will Christ Really Come?
Is the End Near?
What Do These Things Mean?
Will the World Be Converted?
God's Strange Act
The Saints' Reward
Satan's Last Battle



The Blessed Hope

1. For what purpose did Jesus come to dwell among men?

"The Son of man is come to *seek* and to *save* that which was lost." Luke 19:10.

2. As He hung on the cross, what triumphant claim was the Son of God able to make concerning His earthly mission?

"When Jesus therefore had received the vinegar, He said, *It is finished*: and He bowed His head, and gave up the ghost." John 19:30.

3. Since His return to heaven, what further phase of His work has occupied Jesus?

"*We have such an high priest*, who is set on the right hand of the throne of the Majesty in the heavens." Hebrews 8:1.
"*He ever liveth to make intercession.*" Hebrews 7:25.

4. By what act will the great plan of salvation be consummated?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He *appear the second time* without sin unto salvation." Hebrews 9:28.

NOTE.—"The whole of history before Christ gravitates towards His appearance in time. That is the watershed of world history. . . . Since the life of Christ on earth, the world moves on to its climax in the second coming of Christ, when He will exercise judgment and wind history up. From zero to the appearance of Christ in Judea; from the appearance of Christ as a man in Judea to His reappearance at the consummation of history as Lord and Judge of all

mankind—that is the real clue to world development.”—D. R. Davies, *On to Orthodoxy*, pages 143, 144.

5. What solemn promise to this effect did Jesus give His disciples before He left them?

“I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:3.

6. How long has the hope of the Lord’s coming in triumph been cherished by His people?

“Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all.” Jude 14, 15.

NOTE.—Actually the hope may be traced back to Eden, for the promise in Genesis 3:15 is of the triumph of Christ.

7. Of what was Job confident?

“Though after my skin worms destroy this body, yet in my flesh shall I see God.” Job 19:26. See also Job 14:14, 15.

8. For what did the psalmist look?

“Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Psalm 50:3, 4.

9. What hope did the followers of Jesus entertain while He was yet with them?

“When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?” Acts 1:6.

10. What assurance were the disappointed disciples given immediately after the ascension?

"*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*" Verse 11.

11. What became the keynote of Paul's message to the world?

"For yet a little while, and *He that shall come will come*, and will not tarry." Hebrews 10:37.

12. What has the second advent thus been to the church through the ages?

"Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

"The church must preach . . . the second coming of her Lord in power and final judgment of history. These despised and neglected dogmas must be given supreme prominence."—D. R. Davies, *On to Orthodoxy*, page 196.

"No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired word so large a place as the doctrine of the second coming of Christ and His kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible. . . . In the apostolic churches the hope of Christ's coming was the joy and strength of Christians. They realized that they belonged not to this world or age; they waited for their absent Lord; and the martyrs were able to suffer and die with joy unspeakable and full of glory, because they held fast the promise given to all that overcome, and they looked forward to the glory of Christ in His kingdom. Primitive Christians were unworldly, because they were otherworldly, citizens of the age to come."—Adolph Saphir, *The Lord's Prayer*, pages 174-176.

13. Into what experience should a realization of the imminent advent of Christ lead us?

"Teaching us that, denying ungodliness and worldly lusts, we should live *soberly, righteously, and godly*, in this present world; looking for . . . the glorious appearing of the great God and our Saviour Jesus Christ." Verses 12, 13.

Will Christ Really Come?

1. WHAT solemn promise did Jesus give His disciples?

"I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

NOTE.—"If the value of a statement or doctrine is to be measured by the number of times repeated, then, since from Genesis to Revelation, in every form of human language the Second Coming is proclaimed, is stamped upon almost every page of the Bible, is inwrought with every fiber of truth it finally presents; since in the New Testament alone it is mentioned directly and indirectly more than three hundred times, as there is no other theme in the Bible that approaches it in frequency of repetition, it should seem that this event and doctrine of the Second Coming with all its promises and certified consequences should easily be of supreme and all-compelling importance. . . . Should you cut out every reference to the Second Coming, its cognate truths and all the events to which it gives emphasis, you would have but a fragment of the Bible; and the Book upon which faith is founded, from which hope casts its glances heavenward, sees light in the grave and immortality assured, would be but as a broken reed, a garment of beauty torn and shredded, or as a harp whose main chord had been snapped asunder."—I. M. Haldeman, *Why I Preach the Second Coming*, pages 48, 49.

2. What assurance was given at the ascension that Jesus intended personally to return?

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, *shall so come in like manner as ye have seen Him go into heaven.*" Acts 1:10, 11.

3. What terms are applied to Christ's return which clearly indicate that it is an actual moment in history?

a. The last day. "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the *last day*." John 6:39.

b. The day of the Lord. "Yourselves know perfectly that the *day of the Lord* so cometh as a thief in the night." 1 Thessalonians 5:2.

NOTE.—"I cannot emphasize too strongly that the second coming is not a process—but will be an EVENT. No one will seriously argue that the birth of Christ in Palestine was a process. It is agreed that it happened in time and space. Equally so will be the second coming, which, by means of the last judgment, will bring history to its conclusion. The symbolism of it—clouds, angels, etc.—emphasizes its *historic* character. It will be an event in history—the last event."—D. R. Davies, *On to Orthodoxy*, page 155.

4. How real will Christ's coming be?

a. He will "appear." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, *when He shall appear*, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

NOTE.—This word means literally, "a shining upon." All the spotlights of heaven will indeed be focused upon Jesus in that day. There will be no mistaking the chief figure in that last great pageant of time.

b. He will be "revealed." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the *revelation of Jesus Christ*." 1 Peter 1:13.

NOTE.—This is the word used in the title of the last book of the Bible and may literally be rendered "unveiling." When our Lord came to earth at His first advent, His glory was veiled in human flesh. When He comes again, there will be nothing between. He will stand unveiled in all the majesty of His heavenly glory.

c. His "presence" will be manifest. "To the end He may

stablish your hearts unblamable in holiness before God, even our Father, at the *coming* [presence] of our Lord Jesus Christ with all His saints." 1 Thessalonians 3:13.

NOTE.—The remaining expression used of the return of Jesus is generally translated by the word "coming." The original word here is *parousia*, or "presence."

First-century papyrus documents use this word to indicate the personal visit of a king or other personage. Among other uses of the term we find in one papyrus: "The repair of what has been swept away by the river requires my *parousia*." "We await your *parousia*," writes a man to his brothers. A legal document makes reference to an individual swearing in the *parousia* of the bishops. The historian Polybius speaks of the "*parousia* of Hannibal." The word always has reference to an appearance in person.

5. Against what false advent teachings did Jesus warn His disciples?

"Wherefore if they shall say unto you, Behold, He is in the *desert*; go not forth: behold, He is in the *secret chambers*; believe it not." Matthew 24:26.

NOTE.—From time to time suggestions have been made that Jesus will appear in this or that remote place, and temples have been built for His reception. All such hopes are vain. The reference to the "secret chamber" undoubtedly has reference to the secrecy of the spiritualist séance. But Satan, not Christ, will be found there.

6. Where will He appear?

"The Lord Himself shall *descend from heaven* with a shout, with the voice of the Archangel, and with the trump of God: . . . then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord *in the air*." 1 Thessalonians 4:16, 17.

7. By how many will He be seen?

"Behold, He cometh with clouds; and *every eye* shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7.

8. How spectacular will His coming be?

a. With fire. "In *flaming fire* taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:8.

b. Like lightning. "As the *lightning* cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

c. In power and glory. "They shall see the Son of man coming in the clouds of heaven with *power* and *great glory*." Verse 30.

9. On what occasion were the disciples given a miniature picture of the second advent?

"It came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of *His countenance was altered*, and *His raiment was white and glistering*." Luke 9:28, 29.

10. How did Peter later recall this preview of the advent?

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eyewitnesses of His majesty*." 2 Peter 1:16.

11. By what glorious retinue will He be accompanied on His return?

"When the Son of man shall come in His glory, and all the *holy angels* with Him, then shall He sit upon the throne of His glory." Matthew 25:31.

12. Besides being seen by all, what audible accompaniment will herald His approach?

"The Lord Himself shall descend from heaven with a

shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16.

13. What will be brought to a sudden end by the appearance of Christ?

This present world order. "As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the *end of the world* [age]?" Matthew 24:3. "Who gave Himself for our sins, that He might deliver us from *this present evil world*, according to the will of God and our Father." Galatians 1:4.

14. What will at that time be ushered in?

"And tasted the good word of God, and the powers of *the age to come*." Hebrews 6:5, R. V.

15. How unexpected will the coming of Christ be to the wicked?

"Yourselves know perfectly that the day of the Lord so cometh as *a thief in the night*." 1 Thessalonians 5:2.

16. Who will not be taken unawares by the Lord's return and why?

"*Ye, brethren, are not in darkness*, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." Verses 4-6.

NOTE.—"Man lives in two worlds and when he tries to make his home in one alone something goes wrong with him. Our race, like that of the migratory birds, cannot live and perform all its functions in one climate but must undertake a periodic flight to another homeland."—H. Richard Niebuhr, "Towards a New Other-Worldliness," in *Theology Today*, vol. 1, No. 1, p. 78.

Is the End Near?

1. SITTING with His disciples one day on the Mount of Olives, looking across at the city of Jerusalem, to what sorrowful thoughts did Jesus give expression?

"When He was come near, He beheld the city, and wept over it, saying, *If thou hadst known*, even thou, at least in this thy day, the things which belong unto thy peace! but *now they are hid from thine eyes.*" Luke 19:41, 42.

2. What fate did He pronounce upon it?

"For the days shall come upon thee, that *thine enemies shall cast a trench about thee*, and compass thee round, and keep thee in on every side, and shall *lay thee even with the ground*, and thy children within thee; and *they shall not leave in thee one stone upon another*; because thou knewest not the time of thy visitation." Verses 43, 44.

3. With what did the disciples associate the predicted fall of Jerusalem?

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, *when shall these things be?* and what shall be *the sign of Thy coming*, and of *the end of the world?*" Matthew 24:3.

4. How did Jesus correct this wrong impression and dissociate the two events?

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall

hear of *wars and rumors of wars*: see that ye be not troubled: for all these things must come to pass, but the *end is not yet*. . . . All these are *the beginning of sorrows*." Verses 4-8.

5. What vicissitudes would the church have to face and endure?

"Then shall they *deliver you up to be afflicted*, and shall *kill you*: and *ye shall be hated* of all nations for My name's sake. And *then shall many be offended*, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold." Verses 9-12.

NOTE.—See study, "Through Tribulation to Triumph," page 583.

6. What reward would endurance bring?

"But *he that shall endure* unto the end, *the same shall be saved*." Verse 13.

7. Returning to the first question the disciples asked, how did Jesus forewarn them of the destruction of Jerusalem?

"*When ye shall see Jerusalem compassed with armies*, then know that the desolation thereof is nigh." Luke 21:20.

8. To what prophecy was He here drawing attention?

"When ye therefore shall see *the abomination of desolation, spoken of by Daniel the prophet*, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16.

9. Taking the fall of Jerusalem as the starting point again, what further details did He supply of the interim period between this catastrophe and the end of the world?

"Then shall be *great tribulation*, such as was not since

the beginning of the world to this time, no, nor ever shall be." Verse 21. Compare verses 9-12.

10. How perilously near to extinction would the church come?

"And *except those days should be shortened*, there should *no flesh be saved*: but for the elect's sake *those days shall be shortened*." Verse 22.

11. Upon what internal perils of the church through the ages did Jesus next enlarge?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise *false christs*, and *false prophets*, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Verses 23-25.

12. With the close of the persecution what period in earth's history would be reached?

"Some of them of understanding shall fall, to try them, and to purge, and to make them white, *even to the time of the end*: because it is yet for a time appointed." Daniel 11:35.

13. What spectacular signs in the natural world would be associated with this momentous period?

"Immediately after the tribulation of those days shall the *sun be darkened*, and *the moon shall not give her light*, and *the stars shall fall from heaven*, and the powers of the heavens shall be shaken." Matthew 24:29.

NOTE.—See study, "Dissolving Empires," page 576.

14. What signs in the earth would further proclaim the imminence of the advent?

a. International upheavals. "Upon the earth *distress of*

nations, with perplexity; the sea and the waves roaring."
 Luke 21:25.

b. Universal fear. "*Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*" Verse 26.

NOTE.—"At the bottom of the political unrest lies our wounded soul crying for salvation and peace. Behind the longing for social and economic security of the masses you may sense a nostalgic cry of a homeless human heart for protection from the perils of chaos and selfishness. An atmosphere of fear, suspicion, distrust, and prejudice weighs heavily upon human souls everywhere."—Joseph L. Hromadka, "One Year Later," in *Theology Today*, vol. 4, No. 1, p. 34.

c. Widespread moral depravity. "*As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be.*" Matthew 24:37-39.

d. World-wide evangelism. "*This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" Verse 14.

NOTE.—See study, "What Do These Things Mean?" page 629.

15. By what event will the end be ushered in?

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see *the Son of man coming in the clouds of heaven with power and great glory.*" Verse 30.

16. Why did Jesus give His disciples this outline of history?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, *when ye shall see all these things,*

know that it is near, even at the doors." Verses 32, 33.

17. Is the precise time of Christ's return revealed?

"Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Verse 36.

18. In what state of preparedness, therefore, must the church be in the last days?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Verse 44.

19. What feelings will possess the believers as they see, by the fulfillment of prophecy, the advent drawing near?

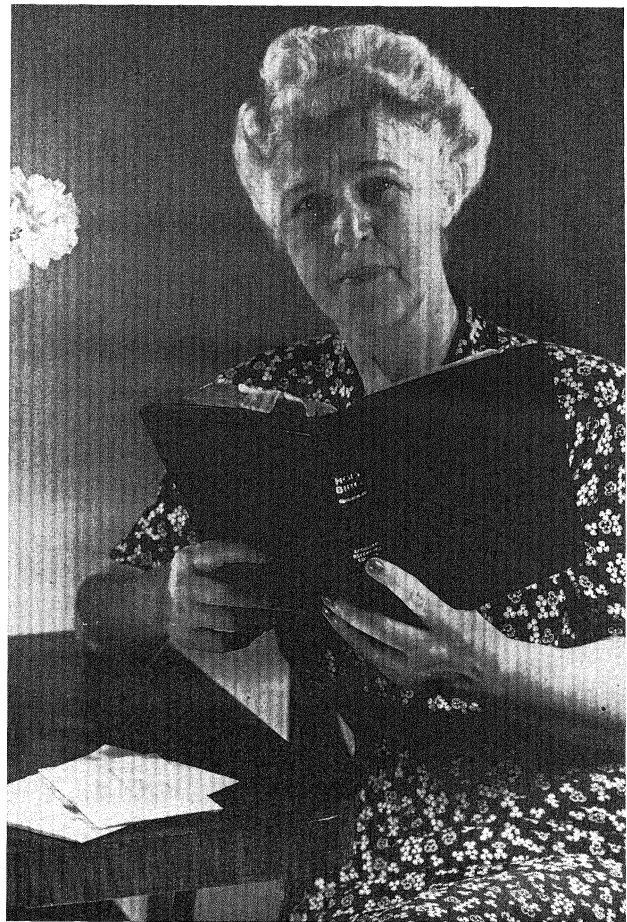
"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

20. On the other hand, what tragic fate will befall those who have failed to prepare to meet God?

"If that evil servant shall say in his heart, My lord delayeth his coming; . . . the lord of that servant shall come in a day when he looketh not for him, . . . and appoint him his portion with the hypocrites." Matthew 24:48-51.

21. How assured may we be of the certainty of the prophetic word?

"Heaven and earth shall pass away, but My words shall not pass away." Verse 35.



What Do These Things Mean?

1. Has God revealed the exact time when Christ will return in triumph?

"Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

2. Though God has not stated precisely the time of His Son's return, what guidance has He given whereby we may know that His coming is near?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33.

NOTE.—While He has specified neither the day nor the hour of Christ's return, He has provided certain prophetic landmarks along the highway of history, whereby succeeding generations might recognize God's overruling hand in the kingdoms of men and see the day of the Lord draw on.

3. What remarkable progress in culture and civilization did Daniel declare would characterize the latter days of earth's history?

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

NOTE.—"Behind the tremendous achievements on land, in the air, and on the sea we sense the presence of a spiritual fatigue which may prove to be a real menace for the stability of the coming peace."—Joseph L. Hromadka, "Civilization's Doom and Resurrection," in *Theology Today*, vol. 1, No. 1, p. 19.

"Many of our contemporaries seem to be unable to come to rest in

themselves. They rely on an enormous number of events and things that constantly demand their attention. Listening to the radio they switch from one program to another; they voraciously read magazines and newspapers and books that promise the greatest possible number of different items within the briefest possible compass; they hurry from one movie to another to forget them all after a few weeks; they feel unhappy when gasoline rationing does not allow them to transport themselves to different places. But with all this incessant activity modern man suffers from an acute sense of frustration and futility, and neurasthenic and neuropathic troubles are the final consequence in many lives."—Otto A. Piper, "The Biblical Understanding of Man," in *Theology Today*, vol. 1, No. 2, p. 188.

4. While the last days would see a phenomenal advance in civilization, what tragic deterioration of international relations would also take place?

"Ye shall hear of *wars and rumors of wars*: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For *nation shall rise against nation, and kingdom against kingdom.*" Matthew 24:6, 7.

NOTE.—"Should a scheme be devised for converting to energy even as much as a few per cent of the matter of some common material, civilization would have the means to commit suicide at will."—Henry DeWolf Smyth, *Atomic Energy for Military Purposes*, page 224.

"God must indeed be filled with sorrow as He sees how the human race has misused its freedom of choice and how it has violated His moral laws. 'Men, men,' He could cry, 'I gave you an earth ribbed with veins of diamonds and gold and black with frozen heat. I gave you strong and dynamic waters to drive your windmills and make your turbines hum with power. I gave you rich loam upon which you could grow waving wheat. What have you done? My coal often you have stolen, leaving only the slag for the poor. My diamonds, My gold, My living waters, you have imprisoned behind the walls of your selfish greed. Because you refused to use My gifts in order to build a just earth, you have been forced to spend gold like water for ships blown up in the twinkling of an eye. You have seen your cities ruined and your precious sons annihilated on a thousand battlefields. Now, at last, the intelligence which I have implanted in you, O race of man, has fashioned the key to unlock My treasure house of energy. Within the secret heart of My atoms is the power of life and death for all of you. O men, will you this time choose weapons of death or tools of

life; unconditional destruction or unconditional survival?"—Joshua Loth Liebman, *Peace of Mind*, pages 164, 165.

5. In what desperate situation would the anarchy of nations culminate in the last days?

a. Universal strife. "Proclaim ye this among the Gentiles; *Prepare war*, wake up the mighty men, let all the men of war draw near; let them come up: *beat your plowshares into swords*, and *your pruning hooks into spears*: let the weak say, I am strong." Joel 3:9, 10.

NOTE.—"After these years of so much death and suffering and exile and destruction, there is a great weariness in the world, and a hope for rest. It is hard to say, and still harder to believe, that this hope is empty, that there will be no rest, that a new war has already begun. Nevertheless, this is the truth, and the penalty for denying this truth will be heavy."—James Burnham, *The Struggle for the World*, page 4.

"In your lifetime and mine—at any time after another four or five years—it is now conceivable that atomic rockets and similar missiles may destroy between 100,000,000 and 500,000,000 human beings."—Leland Stowe, *While Time Remains*, page 21.

b. Universal distress and fear. "There shall be . . . upon the earth *distress of nations, with perplexity*; . . . *men's hearts failing them for fear*, and for looking after those things which are coming on the earth." Luke 21:25, 26.

NOTE.—"You may sense in the air, here in America and everywhere else, a shivering of anxiety and fear, of uncertainty and horror."—Joseph L. Hromadka, "Civilization's Doom and Resurrection," in *Theology Today*, vol. 1, No. 1, page 21.

"The scientist and his research are under imminent threat from the very weapons he has given. He must leave his test tubes: there is a crashing on his laboratory door. His gases could have been an anæsthesia, his bacteria a healing serum, his electricity a light and warmth. All this he himself had hoped, being a man of truth. But, *perversely*, his gases are also poisonous fumes, his bacteria the pollution of wells, his electricity a leaping death. What shall be done with man's perversity? It leaves theoretical science, however noble, under threat of death from applied science. Man's prowess, boasted to the skies, is the sword of Saul. If there is no help beyond science, science itself is lost."—George Arthur Buttrick, *Prayer*, page 19.

"A supreme peril threatens our generation. It is the peril of a spiritual vacuum, the opening of a hollow void in the souls of men. In the lives of multitudes of people an appalling emptiness is forming."
—John A. MacKay, "The Peril of a Vacuum," in *Theology Today*, vol. 2, No. 2, p. 145.

6. What does Paul declare men would seek in vain?

"When they shall say, *Peace and safety*; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:3.
"Behold, their valiant ones shall cry without: the *ambassadors of peace shall weep bitterly*." Isaiah 33:7.

NOTE.—A report of the League of Nations during the interwar years reveals that between May 19, 1920, and May 19, 1939, no fewer than 4,568 "treaties and international agreements" were registered in Geneva. But they did not prevent the outbreak of the second world war.

"I shall do whatever lies within my power," declared the late President Franklin D. Roosevelt, one of the world's greatest peacemakers, "to hasten the day foretold by Isaiah, when men shall beat their swords into plowshares, nation shall not lift up the sword against nation, and neither shall they learn war any more."

7. In what conflict will all the nations finally be involved?

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to *the battle of that great day of God Almighty*. . . . And he gathered them together into a place called in the Hebrew tongue *Armageddon*." Revelation 16:14-16.

8. What unparalleled developments would occur in the economic life of the nations in the last days?

Prodigious increase of wealth and its concentration in the hands of a few. "Go to now, ye rich men. . . . *Ye have heaped treasure together for the last days*." James 5:1-3.

NOTE.—It has been estimated that 90 per cent of the wealth of America is in the hands of 2 per cent of the people.

9. By what unjust means have many of these fortunes been accumulated?

Exploitation of the workers. "Behold, the hire of the laborers who have reaped down your fields, which is of you *kept back by fraud*, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Verse 4.

10. Before the end, however, what reversal in the fortunes of the rich would develop?

"Go to now, ye rich men, *weep and howl for your miseries* that shall come upon you. . . . *Your gold and silver is cankered*; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:1-3.

11. With what terrible period of history does Jesus compare the social conditions of the last days?

"As *the days of Noah were*, so shall also the coming of the Son of man be." Matthew 24:37.

12. By what were the days before the Flood particularly marked?

a. Riotous pleasure seeking. "In the days that were before the Flood they were *eating and drinking, marrying and giving in marriage*, until the day that Noah entered into the ark." Verse 38.

b. Iniquity. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was *corrupt before God*." Genesis 6:5, 11. See also verse 12.

NOTE.—"Modern humanity lives in a bleak twilight without definite and distinctive signposts, without milestones, without hedges, without roads and avenues, without compass and Northern Star. All traditional categories of reason, all moral values and norms have lost their meaning. All convictions and loyalties have been deprived of any

reliable criterion. All political common sense and social consciousness of justice have gone. Man has ceased to understand himself and has become helpless in view of an astounding whirlwind. . . . Modern civilization is a macabre dance of men without bones, without sense of rhythm and melody, without order and discipline, without beauty and joy."—Joseph L. Hromadka, "Civilization's Doom and Resurrection," in *Theology Today*, vol. 1, No. 1, pp. 29, 30.

c. Violence. "God said unto Noah, The end of all flesh is come before Me; for *the earth is filled with violence* through them; and, behold, I will destroy them with the earth." Verse 13.

NOTE.—"That the life of man is in reverse is the most significant fact which men of today confront. It is not merely what Oswald Spengler called 'The Decline of the West.' It is the decline of man. The journey back toward savagery has been going on apace. The jungle has become the goal of the human adventure. At first this reverse movement in human life seemed like a wild and glorious emancipation."—Harold Lynn Hough, *The Christian Criticism of Life*, page 10.

"We now know that a people can be heir to all the technics and the knowledge of the ages and still behave, pathologically, like hordes of vicious and sadistic children."—Herbert Agar, *Time for Greatness*, page 14.

"The foul stench of the concentration camps should burden the Christian conscience until Christian men cannot rest. The conventional ministry of past years is no ministry for these days when mankind totters on the brink of damnation. The puny plans which denominations have been making are so inadequate to this crisis that they are nearly irrelevant. Unless there is a great upsurge of testimony to the power of the Christian gospel to save men from the sin which is destroying them and their institutions, all the reconstitution of church paraphernalia now being planned will be so much building on sand. In this crisis the gospel cannot be preached dispassionately, tentatively or listlessly—not and save civilization from the pit. A time has come when the Christian must proclaim his gospel 'like dying man to dying men.'"—Charles Clayton Morrison, in *The Christian Century*, May 9, 1945.

Will the World Be Converted?

1. DID Jesus expect that the people of the last days would be eagerly awaiting His return?

"Nevertheless when the Son of man cometh, *shall He find faith on the earth?*" Luke 18:8.

NOTE.—"If faith is to flourish there must be a conception of how the universe is governed to support it. It is these supporting conceptions—the unconscious assumption that we are related to God as creatures to creator, as vassals to a king, as children to a father—that the acids of modernity have eaten away."—Walter Lippmann, *A Preface to Morals*, page 56.

2. On the contrary, what would be the spiritual condition of the world in the last days?

"Men shall be . . . *lovers of pleasures more than lovers of God.*" 2 Timothy 3:2-4.

NOTE.—"This situation of modern humanity, any moment threatened by a sudden volcanic eruption, has been created by a spiritual and moral revolt on the one hand, and a nauseating laziness, indifference, and sluggishness of the modern soul on the other. People are enjoying themselves, living in a state of false security not realizing that the fortifications of their life have been stormed and the invisible foundations of their order shaken. They are dancing and singing on a volcanic rock; they are carelessly approaching the edge of the abyss blind to the fact that the invisible barrier protecting them from falling down has long been removed by the disorderly lust for intellectual destruction, by morbid skepticism and moral anarchy."—Joseph L. Hromadka, "Civilization's Doom and Resurrection," in *Theology Today*, vol. 1, No. 1, pp. 26, 27.

3. What fatal apathy, even among professed Christians, did the apostle Paul predict?

"Having a *form of godliness*, but denying the power thereof." 2 Timothy 3:5.

NOTE.—“Protestant Christianity—to say nothing here about other religious bodies—has not for at least two generations been giving a sufficiently rugged demonstration of the Christian religion. Over wide areas of the Church a kind of Pollyanna goodness and an amiable humanism, with clever ecclesiastical maneuverings, have become a kind of external substitute for essential Christianity.”—Louis Clinton Wright, “Rugged Religion,” in *Religion in Life*, vol. 11, No. 2, p. 184.

“Road signs directing traffic to and fro between inhabited places have multiplied, the spires pointing godward have become fewer. There are many today who hold that total secularization is fated and irremediable. They call attention to the colossal machinery of our civilization, embodying the great purpose of modern life and loudly proclaiming an exclusive, consuming care for the improvement of our terrestrial environment, i.e., for technological progress. This machinery in its turn demands tireless attention, and what once was a free choice is now an inexorable necessity. We must keep the ball rolling, the prophets of the brave new world tell us. We are too busy with building automobiles, airplanes, frigidaire, houses, typewriters, tanks, and battleships to re-admit into our lives that old-world leisure during which God used to talk privately to our less time-ridden ancestors.”—Helmut Kuhn, “The Classical Christian Tradition and the Emerging World,” in *Theology Today*, vol. 2, No. 4, p. 451.

4. How will the last-day church be subverted from its primitive faith?

a. Scorn of divine revelation. “Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts.” 2 Peter 3:3.

NOTE.—According to the dictionary definition, the term “scoffer” combines a “sense of superiority, resentment, and aversion,” which manifests itself in “contemptuous ridicule.” It is usually directed against “something deserving reverence or consideration,” and commonly arises “in connection with an ungrounded arrogant sense of self-esteem.”

Certainly no word could have been selected more perfectly to describe the modernist school of thought, whose most constantly reiterated boast is that it has on its side all the intellectual and thinking people, while those who disagree have “manifestly ignorant, prejudiced, and superstitious minds.”

“It may be said without scientific or religious prejudice that the world-wide loss of the older religious and Biblical foundation of morals has been one of the chief causes of human decadence in conduct, in literature, and in art.”—Henry Fairfield Osborn, *The Earth Speaks to Bryan*, page 63.

b. Acceptance of man-made fables. "The time will come when they will not endure sound doctrine; . . . they shall *turn away their ears from the truth, and shall be turned unto fables.*" 2 Timothy 4:3, 4.

"NOTE.—"This is no time to be offering a reduced, milk-and-water religion. Far too often the world has been presented with a mild and undemanding half-Christianity. The gospel has been emasculated long enough. Preach Christ today in the total challenge of His high, imperious claim."—James S. Stewart, *Heralds of God*, pages 26, 27.

5. By what other impostors will many be led astray?

"There shall arise *false christs, and false prophets.*" Matthew 24:24. See also verses 4, 5, 11.

6. From whence will these evil influences emanate?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils.*" 1 Timothy 4:1.

7. What effect will these false teachings have upon the life of the church?

"Because *iniquity shall abound, the love of many shall wax cold.*" Matthew 24:12.

NOTE.—"When man really sees that with all his clever conferences, economic theories, scientific discoveries and inventions, social, national, and international dreams, he just cannot deal with evil and selfishness in human hearts, he will wake up to find what has really wrecked all his schemes. It is one rock, and one rock only, that has shipwrecked every fair vessel of reform soon after it was launched. The name of the rock is selfishness, or, whether you like the word or not, sin. And God can deal with sin. No one else can."—Leslie D. Weatherhead, *In Quest of a Kingdom*, page 13.

"This is the first age, I think, in the history of mankind when the circumstances of life have conspired with the intellectual habits of the time to render any fixed and authoritative belief incredible to large masses of men."—Walter Lippmann, *A Preface to Morals*, page 12.

8. Does the prophetic word hold out any possibility of a universal change of heart before the end?

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13. "*As it was in the days of Noah*, so shall it be also in the days of the Son of man." Luke 17:26. See also verses 27-30.

9. In this time of terrible apostasy, what final opportunity will be given to the world?

"*This gospel of the kingdom shall be preached in all the world for a witness* unto all nations; and then shall the end come." Matthew 24:14. See also Revelation 14:6, 7.

NOTE.—"In this immensely critical hour, when millions of human hearts are besieged by fierce perplexities; when so many established landmarks of the spirit are gone, old securities wrecked, familiar ways and habits, plans and preconceptions, banished never to return; when the soul is destined to meet, amid the crash of old beliefs, the ruthless challenge and assault of doubt and disillusionment; when history itself is being cleft in twain, and no man can forecast the shape of things to come—the church needs men who, knowing the world around them, and knowing the Christ above them and within, will set the trumpet of the Gospel to their lips, and proclaim His sovereignty and all-sufficiency."—James S. Stewart, *Heralds of God*, pages 12, 13.

10. Viewing these further spiritual signs, to what conclusion must we come?

"When ye shall see all these things, *know that it is near*, even at the doors." Matthew 24:33.

NOTE.—"Never was mankind so near doom as today, but perhaps also it was never so near its salvation."—Dmitri Merejkowsky, "Thy Kingdom Come," in *Yale Review*, 24:430.

"Atomic power looms as a Frankenstein monster beyond the poets' dreams and capable of conquering all the earth. At last there exists a universal time fuse. Its minute hand will tick perhaps for three years, —perhaps for four,—but not for more than five or seven. The minutes tick away, and the doomsman's hand rests just above our shoulders."—Leland Stowe, *While Time Remains*, page 376.

God's Strange Act

1. WHEN Jesus came the first time, what reception had He at the hands of a wicked world?

"He came unto His own, and *His own received Him not.*" John 1:11. "They cried out all at once, saying, *Away with this Man.*" Luke 23:18.

2. What solemn warning did He utter as He was led to Calvary?

"Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which *they shall . . . begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?*" Verses 28-31.

3. What will produce this terrible fear in the hearts of the wicked?

"They shall go into the holes of the rocks, and into the caves of the earth, *for fear of the Lord*, and for the glory of His majesty, *when He ariseth to shake terribly the earth.*" Isaiah 2:19. See also Revelation 6:14-17.

4. How are their feelings in the presence of the Lord elsewhere described?

a. Mourn. "Then shall appear the sign of the Son of man in heaven: and then shall *all the tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

b. Weep bitterly. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: *the mighty man shall cry there bitterly.*" Zephaniah 1:14.

c. Hearts will melt. "Therefore shall *all hands be faint*, and *every man's heart shall melt*: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; *their faces shall be as flames.*" Isaiah 13:7, 8.

5. By what inexorable judgment will they be overtaken?

"When the Lord Jesus shall be revealed from heaven with His mighty angels, *in flaming fire taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

6. What will the day of Christ's return thus be to the wicked?

"That day is a *day of wrath*, a day of *trouble and distress*, a day of *wasteness and desolation*, a day of *darkness and gloominess*, a day of *clouds and thick darkness.*" Zephaniah 1:15. "Howl ye; for the day of the Lord is at hand; it shall come as a *destruction* from the Almighty." Isaiah 13:6.

7. How incongruous to God is this work of judgment?

"The Lord shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon, that He may do His work, *His strange work*; and bring to pass His act, *His strange act.*" Isaiah 28:21.

8. By what expression is the strangeness of God's judgment on the wicked further emphasized?

"And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and

from the *wrath of the Lamb*: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:16, 17.

9. With what work has the "Lamb of God" hitherto been associated?

"The next day John seeth Jesus coming unto him, and saith, Behold *the Lamb of God, which taketh away the sin of the world.*" John 1:29.

10. Will He tolerate forever the spurning of His offer of mercy?

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But *the day of the Lord will come as a thief in the night.*" 2 Peter 3:9, 10.

11. In what will God's wrath be filled up?

"I saw another sign in heaven, great and marvelous, seven angels having the *seven last plagues*; for in them is filled up the wrath of God." Revelation 15:1.

12. The judgment ended, in what company is the Lamb once more seen?

"I looked, and, lo, a *Lamb stood on the mount Sion, and with Him an hundred forty and four thousand*, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." Revelation 14:1, 2. See also Revelation 15:2, 3.



When the cry went forth, "Behold, the bridegroom cometh," the ten virgins awoke to trim their lamps, but five found that they did not have enough oil to keep their lamps burning.

The Saints' Reward

1. WITH what anticipation do the righteous look forward to the day of Christ's return?

"Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

2. How will they feel when they behold their Lord?

"Now, little children, abide in Him; that, when He shall appear, we may have *confidence*, and *not be ashamed* before Him at His coming." 1 John 2:28. "Herein is our love made perfect, that we may have *boldness* in the day of judgment." 1 John 4:17.

3. What will He bring to them?

a. Rewards. "Behold, I come quickly; and My *reward* is with Me, to give every man according as his work shall be." Revelation 22:12.

b. Praise, honor, and glory. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto *praise* and *honor* and *glory* at the appearing of Jesus Christ." 1 Peter 1:7.

4. What will be restored to the righteous dead when Christ returns?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and *the dead in Christ shall rise first*." 1 Thessalonians 4:16.

5. What wonderful change will the living righteous likewise undergo?

"Behold, I show you a mystery; We shall not all sleep, but *we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and *we shall be changed*." 1 Corinthians 15:51, 52.

6. What swift command will Jesus issue to His angel retinue?

"*Gather My saints together unto Me*; those that have made a covenant with Me by sacrifice." Psalm 50:5.

7. From whence will the saints be gathered?

"He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, *from one end of heaven to the other*." Matthew 24:31.

8. Where will the translated and risen saints meet their Lord?

"Then we which are alive and remain shall be caught up together with them in the clouds, *to meet the Lord in the air*: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

9. What will be the privilege of all in that glorious day?

"Thine eyes shall *see the King* in His beauty: they shall *behold the land* that is very far off." Isaiah 33:17.

10. How will they be welcomed by their Saviour and Lord?

"Then shall the King say unto them on His right hand, *Come, ye blessed of My Father*, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

11. What names suggest that the day of Christ's return will be a day of new life for the redeemed creation?

a. The regeneration. "Jesus said unto them, Verily I say unto you, That ye which have followed Me, *in the regeneration* when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19:28.

b. Restitution of all things. "Whom the heaven must receive until the *times of restitution of all things*, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

12. With what gorgeous ceremony will the day of the Lord culminate?

"I heard as it were the voice of a great multitude, . . . saying, Alleluia. . . . Let us be glad and rejoice, and give honor to Him: *for the marriage of the Lamb is come.*" Revelation 19:6, 7.

13. On what occasion did Jesus refer to this supper?

"I say unto you, I will not drink henceforth of this fruit of the vine, *until that day when I drink it new with you in My Father's kingdom.*" Matthew 26:29.

14. What preparation is necessary to attend that supper?

a. Trimmed lamps. "Then all those virgins arose, and *trimmed their lamps.*" Matthew 25:7. Read verses 1-13.

b. Wedding garment. "Let us be glad and rejoice, and give honor to Him: *for the marriage of the Lamb is come, and His wife hath made herself ready.*" Revelation 19:7, 8.

Satan's Last Battle

1. THROUGH the long ages of sin how active has Satan been?

"The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From *going to and fro* in the earth, and from *walking up and down* in it." Job 1:7. "Your adversary the devil, as a roaring lion, *walketh about*, seeking whom he may devour." 1 Peter 5:8.

2. How intense does his attack become as the end draws near?

"Woe to the inhabitants of the earth and of the sea! for *the devil is come down unto you, having great wrath*, because he knoweth that he hath but a short time." Revelation 12:12.

3. At Christ's second advent, how will Satan's machinations be brought to a temporary end?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and *bound him a thousand years*." Revelation 20:1, 2.

NOTE.—"Some people say, 'I believe Christ will come on the other side of the Millennium.' Where do you get it? I cannot find it. The word of God nowhere tells me to watch and wait for the coming of the Millennium, but for the coming of the Lord. I do not find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I find that the world is to grow worse and worse, and at length there is to be a separation."—D. L. Moody, quoted in *The Reign of Christ on Earth*, by Daniel T. Taylor, page 527.

"I know that we have no right to expect a millennium first. It is useless to tell me that it is only a providential, spiritual, figurative coming that is to occur before the millennium. Providentially, and spiritually, Christ is already here. Wherever two or three are gathered together in His name, there He is. He is now and ever at work in His providence, controlling, arranging, overruling, moving everything; and His Spirit is given to every man to profit withal. Figuratively, He comes every day. Every meal we take, every breath we draw, every new pulsation of our life, He brings to us, as it were, by His own hand. And if His coming before the millennium includes no higher, no more real coming than these things amount to, then I know not upon what ground Christians can hope that He ever will return in person to our world. The Bible has no terms expressive of a literal and real coming, but those which describe His premillennial coming."—Joseph A. Seiss, *The Last Times*, pages 68, 69.

4. What are the links of which Satan's chain is forged?

a. The wicked are all destroyed and out of his reach. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; *He will give them that are wicked to the sword*, saith the Lord." Jeremiah 25:31.

b. The righteous dead have been taken to heaven and are beyond temptation. "The dead in Christ shall rise first: then we which are alive and remain shall be *caught up together with them in the clouds*, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

c. There is no one on earth for Satan to tempt. "I beheld, and, lo, *there was no man*, and all the birds of the heavens were fled." Jeremiah 4:25.

NOTE.—The immediate consequences of the coming of Christ will be the destruction of the wicked, the desolation of the earth, the raising of the blessed dead, and their translation with the living righteous from the earth to join the hosts of heaven in the celebration of the marriage supper of the Lamb. The depopulation of the earth thus provides a fitting prison house for Satan where, for a thousand years, he has ample opportunity to meditate upon the ruin he has caused.

5. In what condition is the earth itself? •

"I beheld the earth, and, lo, it was *without form, and void*; and the heavens, and they had *no light*." Verse 23. Compare Genesis 1:2.

NOTE.—In the second verse of the Bible the earth in its primeval condition "without form, and void" is described as the "abyss" or "bottomless pit." The earth at the second coming of Christ will return to the same chaotic state and is thus again aptly designated by the same term. Revelation 20:1. The idea that the earth during the millennium will be the abode of Christ and the saints is thus entirely un-Biblical.

6. How long will the saints remain in heaven?

"I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ *a thousand years*." Revelation 20:4.

7. In what occupations will they be engaged during this period?

"Know ye not that we shall *judge angels*? how much more things that pertain to this life?" 1 Corinthians 6:3.

8. How long do the wicked dead continue to sleep?

"But the rest of the dead lived not again until *the thousand years* were finished." Revelation 20:5.

9. For how long, therefore, will Satan be prevented from tempting men?

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till *the thousand years* should be fulfilled." Verse 3.

10. At the end of the millennium what further period of freedom will be granted to Satan?

"When the thousand years are expired, *Satan shall be loosed out of his prison*." Verse 7.

11. What circumstances will loose his chains?

"They [the wicked dead] shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days *shall they be visited*." Isaiah 24:22.

12. To what task will Satan immediately address himself?

"And [he] shall go out to *deceive the nations* which are in the four quarters of the earth, Gog and Magog, to *gather them together to battle*: the number of whom is as the sand of the sea." Revelation 20:8.

13. What spectacular event will synchronize with Christ's third coming?

"I John saw *the Holy City, New Jerusalem, coming down from God out of heaven*, prepared as a bride adorned for her husband." Revelation 21:2.

14. Where will the feet of Christ rest, and with what effect?

"His feet shall stand in that day upon *the Mount of Olives*, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be a very great valley*; and half of the mountain shall remove toward the north, and half of it toward the south." Zechariah 14:4.

15. What desperate maneuver will Satan adopt?

"They [the wicked] went up on the breadth of the earth, and *compassed the camp of the saints* about, and the beloved city." Revelation 20:9.

16. How signally will his attack be foiled?

"And *fire came down from God* out of heaven, and *devoured them*." Verse 9.

17. To what end will Satan at last come?

"And the devil that deceived them was *cast into the lake of fire and brimstone*, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Verse 10.

18. What judgment will fall also upon the wicked?

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was *cast into the lake of fire*." Verses 13-15.

19. How extensive will be the fires of divine wrath?

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also and the works that are therein shall be burned up*." 2 Peter 3:10.

20. How utterly will sin and sinners be destroyed?

"He will make an *utter end*: affliction shall not rise up the second time." Nahum 1:9.

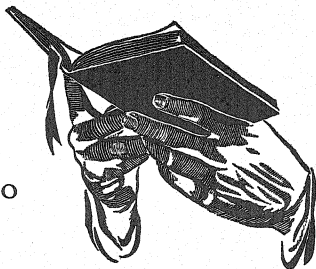
21. What will emerge from the flames of judgment and purification?

"I saw a *new heaven* and a *new earth*: for the first heaven and the first earth were passed away." Revelation 21:1.

22. To whom will the renewed earth be given for an everlasting possession?

"*Blessed are the meek*: for they shall inherit the earth." Matthew 5:5.

PART
TWENTY-TWO



WHAT THE BIBLE
TEACHES ABOUT...

Life After Death

Is Death the End?

Are the Dead Alive?

When Will the Dead Arise?



Is Death the End?

1. To what are all men reduced by death?

"As he came forth of his mother's womb, *naked shall he return* to go as he came, and shall *take nothing of his labor*, which he may carry away in his hand." Ecclesiastes 5:15.

2. In consequence how does life appear to many?

"*All things come alike to all*: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. *This is an evil* among all things that are done under the sun, that there is one event unto all." Ecclesiastes 9:2, 3.

3. What reactions does the apparent futility of life arouse?

a. Abandonment to unrestrained pleasure. "*Let us eat and drink*; for tomorrow we die." 1 Corinthians 15:32.

b. Pessimism and gloom. "*Therefore I hated life*; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me." Ecclesiastes 2:17, 18. "If in this life only we have hope in Christ, *we are of all men most miserable*." 1 Corinthians 15:19.

NOTE.—"The life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death. . . . Brief and powerless is

man's life; on him and all his race the slow, sure doom falls pitiless and dark."—Bertrand Russell, *Mysticism and Logic*, page 56.

4. What question really determines the worthwhileness or futility of life?

"If a man die, *shall he live again?*" Job 14:14.

5. Is it reasonable to suppose that the God who created man should be able to raise him again from the dead?

"*Why should it be thought a thing incredible* with you, that God should raise the dead?" Acts 26:8.

6. What power are we assured God does possess?

"*God, who quickeneth the dead*, and calleth those things which be not as though they were." Romans 4:17.

7. Who shares with Him the power of revivifying the dead?

As the Father raiseth up the dead, and quickeneth them; even so *the Son quickeneth whom He will.*" John 5:21. See also 1 Corinthians 15:22.

NOTE.—During His earthly life, Jesus many times demonstrated His power to raise the dead. He raised Jairus's daughter (Matthew 9:18-26), the widow's son of Nain (Luke 7:11-17), Lazarus the brother of Martha and Mary (John 11:1-46), and no doubt many others whose names are not recorded. And more convincing even than His miracles is the fact that He Himself died and rose again. By going down into the grave and coming forth again He conclusively demonstrated His power to release all who put their trust in Him.

8. To whom does God give hope of a blessed hereafter?

a. To those who believe in Christ. "This is the will of Him that sent Me, that everyone which seeth the Son, and *believeth* on Him, may have everlasting life: and *I will raise him up* at the last day." John 6:40.

b. To those who seek after wisdom and righteousness.

"Many of them that sleep in the dust of the earth shall awake. . . . And *they that be wise shall shine* as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:2, 3.

9. What comforting assurance does God give of His regard for the righteous dead?

"*Precious in the sight of the Lord* is the death of His saints." Psalm 116:15.

NOTE.—"When we grow afraid of life and death, let us have the sense of the trustworthiness of the universe, of its encompassing embrace and its sustaining care, and let us know that we can never travel beyond the arms of the Divine."—Joshua Loth Liebman, *Peace of Mind*, page 103.

10. Will anything worthy be lost through death?

"This is the Father's will which hath sent Me, that of all which He hath given Me *I should lose nothing*, but should raise it up again at the last day." John 6:39.

11. What will be the portion of the righteous in the resurrection day?

"Thou shalt be blessed; for they cannot recompense thee: for thou shalt be *recompensed at the resurrection of the just*." Luke 14:14.

12. In consequence of God's promises, how does Job express his faith in the resurrection life?

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet *in my flesh shall I see God*: whom *I shall see for myself*, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

NOTE.—"The coming of the Lord is one thing, and death is another.

You or I may be summoned away by death before Christ comes, but we are not taught anywhere in Scripture to look for death; that is not the hope of the church. I am taught to look for the Lord, and it is something much sweeter to me to look for His return, than to look for death."—D. L. Moody, quoted in *The Reign of Christ on Earth*, by Daniel T. Taylor, page 525.

13. What did he ask God to do?

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest *appoint me a set time*, and remember me!" Job 14:13.

14. How did he promise to respond to God's call?

"Thou shalt call, and *I will answer Thee*: Thou wilt have a desire to the work of Thine hands." Verse 15.

15. What satisfaction was the psalmist also sure the resurrection would bring?

"As for me, *I will behold Thy face in righteousness*: I shall be satisfied, when I awake, *with Thy likeness*." Psalm 17:15.

16. Unto what, with Paul, should we long to attain?

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; *if by any means I might attain unto the resurrection of the dead*." Philippians 3:10, 11.

17. What will an understanding of this vital truth bring to believers?

a. Comfort. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye *sorrow not*, even as others which have no hope." "Wherefore *comfort one another* with these words." 1 Thessalonians 4:13, 18.

b. Fortitude. "Death is swallowed up in victory. . . .

Therefore, my beloved brethren, be ye *steadfast, unmovable*, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15:54-58.

c. Hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

18. Is there an afterlife also for the wicked?

"Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear His voice." John 5:28. "There shall be a resurrection of the dead, *both of the just and unjust.*" Acts 24:15.

19. How short and tragic, however, will it be for them?

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto *the resurrection of damnation.*" John 5:29.

20. Who only has hope in death?

"The wicked is driven away in his wickedness: but *the righteous hath hope in his death.*" Proverbs 14:32.

Are the Dead Alive?

1. Of what was man formed in the beginning?

"The Lord God formed man of *the dust of the ground*."
Genesis 2:7.

2. How was life communicated to the inanimate clay?

"And [God] breathed into his nostrils *the breath of life*; and man became *a living soul*." Verse 7.

NOTE.—John Kitto deliberately translates this passage, "And man became a living animal," and adds this comment: "Some of our readers may be surprised at our having translated *nephesh* by *living animal*. There are good interpreters and preachers, who, confiding in the common translation, *living soul*, have maintained that here is intimated distinctive pre-eminence of men above the inferior animals, as possessed of an immaterial and immortal spirit. But . . . we should be acting unfaithfully if we were to affirm it being contained or implied in this passage."—*A Cyclopaedia of Biblical Literature*, art. "Adam."

3. Is the physical life of man any different from that of the beasts?

"They have all *one breath*; so that a *man hath no pre-eminence* above a beast." Ecclesiastes 3:19.

4. In what way does death come about?

a. God requires of man the spirit of life. "God said unto him, . . . This night *thy soul shall be required of thee*." Luke 12:20.

b. Man surrenders the spirit of life. "Yea, man *giveth up the ghost*, and where is he?" Job 14:10. "*The spirit shall return* unto God who gave it." Ecclesiastes 12:7.

5. What process of dissolution thereafter takes place?

"Man dieth, and *wasteth away*." Job 14:10. "Then shall *the dust return to the earth* as it was." Ecclesiastes 12:7.

6. How does Job describe the condition of man in death?

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and *continueth not*." Job 14:2.

NOTE.—"That the soul is *naturally* immortal . . . is contradicted by Scripture, which makes our immortality a gift dependent on the will of the Giver."—Richard Watson, *Theological Institutes*, 1859 ed., p. 405.

"Death. . . . It is the cruel, inexorable incoming tide that washes into nothingness the sand castles of human effort."—D. R. Davies, *On to Orthodoxy*, pages 138, 139.

7. Do any of the mental faculties "continue" in death?

a. No knowledge of God. "In death there is *no remembrance of Thee*." Psalm 6:5.

b. No knowledge of the world or of men. "His sons come to honor, and *he knoweth it not*; and they are brought low, but *he perceiveth it not* of them." Job 14:21.

c. No knowledge of anything. "The living know that they shall die: but *the dead know not anything*." Ecclesiastes 9:5.

d. No thought. "His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Psalm 146:4.

8. Do any of the emotions persist?

"Also their *love*, and their *hatred*, and their *envy*, is now *perished*." Ecclesiastes 9:6.

9. Are the dead capable of either pleasure or pain?

a. No reward. "*Neither have they any more a reward*; for the memory of them is forgotten." Verse 5.

b. No torment. "*There the wicked cease from troubling; and there the weary be at rest.*" Job 3:17.

NOTE.—The righteous are not participating in the joys of heaven, nor are the wicked enduring the pains of any "hell" of torment, or "purgatory" of remedial punishment. All, both good and evil, await in the grave the next act in the plan of God.

10. Can the dead render worship to God?

"*The dead praise not the Lord, neither any that go down into silence.*" Psalm 115:17.

11. Have they any part in the life of the earth?

"*Neither have they any more a portion forever in anything that is done under the sun.*" Ecclesiastes 9:6.

NOTE.—What, then, is death? The answer of the Bible is simple and explicit. It is the opposite of life. It is a return to what man was before God breathed into him the breath of life. Death is the withdrawal of life and all that it implies. Life implies thought and consciousness. In death there is neither thought nor consciousness. Life suggests activity. Death means the cessation of activity. In death all connection with life is broken off.

12. What else is absent from the abode of the dead?

a. No light. "*A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.*" Job 10:22. "*Before I go whence I shall not return, even to the land of darkness and the shadow of death.*" Verse 21.

b. No sound. "*The dead . . . go down into silence.*" Psalm 115:17.

13. While death is thus seen to be a state of complete unconsciousness and inactivity, what terms are used to indicate that it is only a temporary condition?

a. The dead only fall asleep. "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, *he fell asleep.*" Acts 7:60. "These

things said He: and after that He saith unto them, Our friend *Lazareth sleepeth.*" John 11:11.

b. They rest. "There the weary be *at rest.* There the prisoners *rest together*; they hear not the voice of the oppressor." Job 3:17, 18.

14. Where is the sleeping chamber of the dead?

"Yet shall he be *brought to the grave*, and shall *remain in the tomb.*" Job 21:32. "If I wait, *the grave is mine house.*" Job 17:13.

15. Is there any separation between the righteous and the wicked in the sleep of death?

"*All go unto one place*; all are of *the dust*, and all turn to dust again." Ecclesiastes 3:20.

16. What distinction, however, is retained in the mind of God between the righteous and the wicked?

"*Blessed are the dead which die in the Lord.*" Revelation 14:13. "If we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with Him." 1 Thessalonians 4:14.

17. When and by whom only will the dead be awakened out of their sleep?

"Verily, verily, I say unto you, The hour is coming, and now is, when *the dead shall hear the voice of the Son of God*: and they that hear shall live." John 5:25.

18. What will the sleepers at the appointed time do?

"Many of them that sleep in the dust of the earth *shall awake*, some to *everlasting life*, and some to shame and *everlasting contempt.*" Daniel 12:2.

When Will the Dead Arise?

1. WHAT plan has God laid for the resurrection of the dead?

"As in Adam all die, even so *in Christ shall all be made alive*. But *every man in his own order*." 1 Corinthians 15: 22, 23.

NOTE.—"If Adam and Eve had proved faithful, they and their posterity would finally have been made immortal, and this earth in the Edenic condition would have been their eternal home. When they transgressed, they were shut away from the tree of life, and as a consequence died in process of time. Being mortal, their death was complete, covering both soul and body. Once in their graves, they would have remained there forever had it not been for the atonement of Christ, which secured a resurrection from the dead for all men.

"One object of this resurrection was to give to Adam and Eve in this world a second chance to obtain eternal life through faith in Christ. Between death and the resurrection, the soul is in an unconscious condition. At the resurrection the righteous are rewarded with an unending existence of unmixed felicity. The wicked, on the other hand, come forth from their graves to be punished according to their deserts, and are then destroyed utterly, as unworthy of a place in the universe of God."—Wolcott H. Littlejohn, *Life Only in Christ*, pages 47, 48.

2. Of what was the resurrection of Jesus a token?

"Now is Christ risen from the dead, and become the *first fruits* of them that slept." Verse 20.

3. Who will be next in order of resurrection, and when will they be raised?

"Christ the first fruits; afterward *they that are Christ's at His coming*." Verse 23.

NOTE.—Jesus did not teach that we receive either reward or punishment at death, but that the dead wait unconscious in the tomb until the human race comes to the end of its day of grace. Then, in "the

last day," He will return to the earth in triumph to call forth all the righteous dead in glorious resurrection from their earthy beds.

4. How is the resurrection of the righteous dead described by Paul?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

5. What will be the signal for the resurrection?

a. Trumpet of God. "In a moment, in the twinkling of an eye, at *the last trump*: for *the trumpet shall sound*, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:52.

b. Voice of Christ. "Verily, verily, I say unto you, The hour is coming, and now is, when *the dead shall hear the voice of the Son of God*: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which *all that are in the graves shall hear His voice, and shall come forth.*" John 5:25-29.

6. What question relating to the resurrection body did Paul anticipate?

"Some man will say, *How are the dead raised up? and With what body* do they come?" 1 Corinthians 15:35.

7. How does Paul explain the relation between the earthly and resurrection bodies?

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also *celestial bodies*, and *bodies terrestrial*: but the glory of the celestial is one, and the glory of the terrestrial is another." Verses 39, 40.

NOTE.—“Death may bend his bow and fit the arrow to the string. But we laugh at thee, O death! and thee, O hell, we will despise! for over both of you, ye enemies of man, we shall be more than conquerors through Him that hath loved us. We shall stand invulnerable and invincible, defying and laughing to scorn every foe. And all this because we are washed from sin and covered with a spotless righteousness.”—*Spurgeon's Sermons on the Second Coming*, condensed and edited by David Otis Fuller, 2d ed., page 16.

8. How different will the resurrection body be in its origin?

“We know that if our earthly house of this tabernacle were dissolved, we have a building of God, *an house not made with hands, eternal in the heavens.*” 2 Corinthians 5:1.

9. In what way will it differ from the earthly body?

“It is sown a *natural body*; it is raised a *spiritual body*. There is a natural body, and there is a spiritual body. . . . Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” 1 Corinthians 15:44-46.

10. How much more glorious will the resurrection body be?

a. Incorruptible. “In a moment, in the twinkling of an eye: . . . the dead shall be raised *incorruptible*, and we shall be changed.” Verse 52.

b. Immortal. “When . . . this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” Verse 54.

NOTE.—What a body that will be! Immortal, incorruptible! No marks of disease or age, no scars of sin, will mar that glorious frame. “Man is at last what God originally intended him to be.”

11. In whose likeness will it be fashioned?

“Who shall change our vile body, that it may be *fashioned like unto His glorious body*, according to the working

whereby He is able even to subdue all things unto Himself." Philippians 3:21.

12. While not desiring death, for what may we yearn?

"In this we groan, earnestly *desiring to be clothed upon with our house which is from heaven.*" 2 Corinthians 5:2.

NOTE.—"The glorious resurrection will abundantly repay us for all the toil and travail we may have to undergo in the battle for the Lord. The glory to be revealed even now casts a light upon our path, and causes sunshine within our hearts. The hope of this happiness makes us even now strong in the Lord, and in the power of His might." —*Spurgeon's Sermons on the Second Coming*, condensed and edited by David Otis Fuller, 2d ed., page 29.

13. What experience will come to the living righteous immediately following the resurrection of the righteous dead?

"Behold, I show you a mystery; We shall not all sleep, but *we shall all be changed.*" 1 Corinthians 15:51.

14. From whence will the resurrected and translated saints be gathered and by whom?

"He shall send *His angels* with a great sound of a trumpet, and they *shall gather together His elect* from the four winds, *from one end of heaven to the other.*" Matthew 24:31.

15. Where will they be taken?

"Then we which are alive and remain shall be *caught up together with them in the clouds, to meet the Lord in the air*: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

16. How long after the resurrection of the righteous will the wicked remain dead?

"The rest of the dead lived not again *until the thousand years were finished.*" Revelation 20:5.

NOTE.—An interval of one thousand years will separate the resurrection of the wicked from the resurrection of the righteous. This period, commonly known as the “millennium,” is dealt with in the study, “Satan’s Last Battle,” page 646.

17. From whence will the wicked dead come?

“The sea gave up the dead which were in it; and *death* and *hell* [the grave] *delivered up the dead* which were in them: and they were judged every man according to their works.” Verse 13.

18. For what will they be finally raised?

“I saw a *great white throne*, and *Him that sat on it*, from whose face the earth and the heaven fled away; and there was found no place for them. And *I saw the dead, small and great, stand before God*; and the books were opened: and another book was opened, which is the book of life: and *the dead were judged* out of those things which were written in the books, according to their works. . . . And *whosoever was not found written in the book of life was cast into the lake of fire*.” Verses 11-15.

NOTE.—The first resurrection is a resurrection to immortal, incorruptible, and endless life. The second is a resurrection for judgment. The life conferred by the first resurrection is forever. The life of those who will rise in the second resurrection is but for a brief season, to be finally taken away in “the second death” (verse 14) from which there is no return.

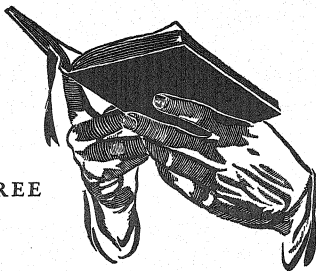
19. In what resurrection, therefore, should we, by grace, seek to have part?

“Blessed and holy is *he that hath part in the first resurrection*.” Verse 6.

20. How may we attain unto the resurrection of life?

“*He that overcometh* shall not be hurt of the second death.” Revelation 2:11.

PART
TWENTY-THREE



WHAT THE BIBLE
TEACHES ABOUT . . .

The Judgment

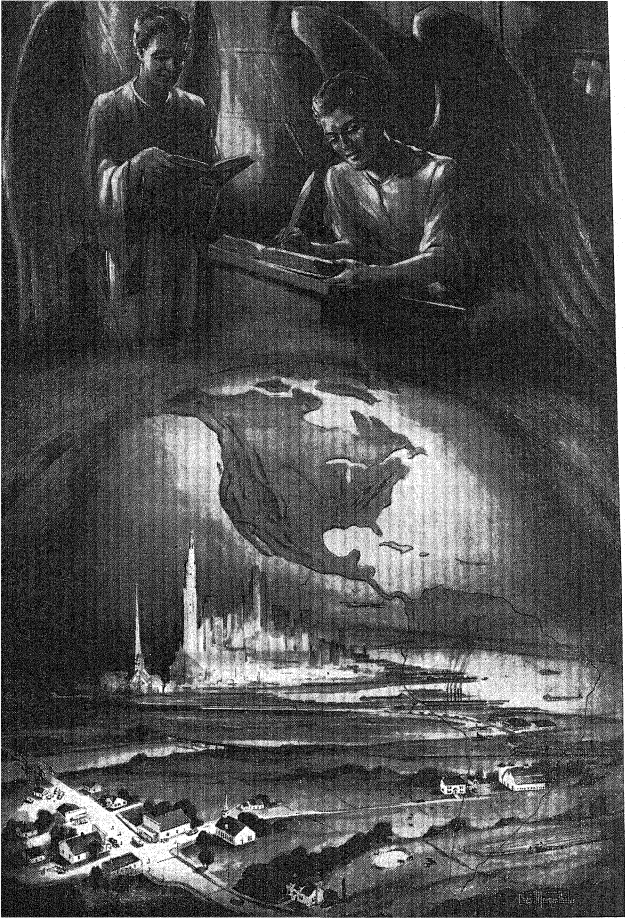
Will There Be a Day of Reckoning?

When Will the Judgment Begin?

The Day of the Lord

How Will God Punish the Wicked?

Will Hell Burn Forever?



Will There Be a Day of Reckoning?

1. AMID all the activities of life, what should we remember?

"It is appointed unto men once to die, but *after this the judgment.*" Hebrews 9:27.

NOTE.—"You may rely upon it, the day of judgment is at hand." "God will not, cannot suffer this wicked world much longer."—Martin Luther, quoted in *The Reign of Christ on Earth*, Daniel T. Taylor, pages 156, 158.

"In all the universe of God there is nothing so impressive as the thought that you, that I, that we must give a personal account to God for the manner in which we have used our time, our talent, our opportunity and substance."—I. M. Haldeman, *Why I Preach the Second Coming*, page 52.

"Amidst the crash of a familiar world about us we again see a depth of relevance in the Biblical concern with judgment."—Clifford Ansgar Nelson, "The Eschatological Element in Contemporary Preaching," in *Religion in Life*, vol. 13, No. 1, p. 88.

2. To whom are all ultimately accountable?

"So then every one of us shall *give account of himself to God.*" Romans 14:12.

NOTE.—"The last judgment will also be an event. . . . It will be absolute and final. It is all-important that the issue should not be confused or clouded. The last judgment cannot be rationalized away by saying that it is already in operation, which was the kind of argument we used to put. The last judgment will only take place at the end of time."—D. R. Davies, *On to Orthodoxy*, page 156.

3. Into whose hands has God committed the judgment of men?

"He commanded us to . . . testify that it is *He* [Jesus] *which was ordained of God to be the Judge of quick and*

dead." Acts 10:42. "We shall all stand before *the judgment seat of Christ.*" Romans 14:10. See also John 5:22, 27.

4. What classes will be represented at the judgment bar?

a. Righteous and wicked. "I said in mine heart, God shall judge *the righteous and the wicked.*" Ecclesiastes 3:17.

b. Quick and dead. "The Lord Jesus Christ, . . . shall judge *the quick and the dead* at His appearing and His kingdom." 2 Timothy 4:1.

5. Upon what evidence will the judgment be based?

a. Works. "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, *according to that he hath done*, whether it be good or bad." 2 Corinthians 5:10.

b. Words. "I say unto you, That *every idle word* that men shall speak, they shall give account thereof in the day of judgment. For *by thy words* thou shalt be justified, and *by thy words* thou shalt be condemned." Matthew 12:36, 37.

NOTE.—"It has been estimated that one says in a week what, if printed, would be an octavo (6 x 9½ inches) volume of 320 pages. In thirty years this would amount to an extensive library of 1,560 volumes. . . . On which side of the ledger account does all this go? 'By thy words shalt thou be justified, and by thy words shalt thou be condemned.'"—George S. Goodspeed, "Our Great Ledger Account," in *Portraits and Principles*, page 481.

c. Secret counsels of the heart. "I the Lord *search the heart*, I *try the reins*, even to give every man according to his ways, and according to the fruit of his doings." Jeremiah 17:10.

6. How comprehensive will be the evidence before the heavenly court?

"Great in counsel, and mighty in work: for Thine eyes are open upon *all the ways of the sons of men*: to give every-

one according to his ways, and according to the fruit of his doings." Jeremiah 32:19.

7. Are any relevant facts likely to be forgotten?

"The Lord hath sworn by the excellency of Jacob, Surely *I will never forget any of their works.*" Amos 8:7.

8. Wherein is the evidence recorded?

"The books were opened: . . . and the dead were judged out of those things which were *written in the books*, according to their works." Revelation 20:12.

9. Against what standard will the lives of men be judged?

"So speak ye, and so do, as they that shall be judged by *the law of liberty.*" James 2:12.

10. To whom will Jesus extend His advocacy?

"*If we confess our sins*, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "*He that overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name* before My Father, and before His angels." Revelation 3:5. *Whosoever therefore shall confess Me before men*, him will I confess also before My Father which is in heaven." Matthew 10:32.

11. How will He relate Himself to those who have rejected His proffered aid?

"But *whosoever shall deny Me* before men, *him will I also deny* before My Father which is in heaven." Verse 33.

12. How perfectly will life's harvest correspond with the sowing?

"Be not deceived; God is not mocked: for *whatsoever a man soweth, that shall he also reap.* For he that soweth to

his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:7, 8.

13. Where are the names of the saved recorded?

"Another book was opened, which is *the book of life*." Revelation 20:12. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are *written in heaven*." Luke 10:20. See also Philippians 4:3; Revelation 3:5.

14. What will God do with the names of the wicked?

"The Lord said unto Moses, Whosoever hath sinned against Me, *him will I blot out of My book*." Exodus 32:33.

15. Will God take pleasure in passing sentence upon sinners?

"Say unto them, As I live, saith the Lord God, *I have no pleasure in the death of the wicked*; but that the wicked turn from his way and live." Ezekiel 33:11.

16. What should a knowledge of the judgment therefore lead us to do?

a. Turn ourselves from the path to ruin. "Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. Repent, and *turn yourselves* from all your transgressions; so *iniquity shall not be your ruin*." Ezekiel 18:30.

b. Accept God's way of salvation. "For God so loved the world, that He gave His only-begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life." John 3:16.

When Will the Judgment Begin?

1. WHAT preparation has God made for the great assize?

"The Lord shall endure forever: *He hath prepared His throne for judgment.*" Psalm 9:7.

2. Is Jesus ready for His part in the judgment?

"Who shall give account to Him that is *ready to judge* the quick and the dead." 1 Peter 4:5.

3. Has the time of its commencement been fixed?

"*He hath appointed a day*, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31.

4. By what symbolic representation are we able to glimpse the unseen activities of heaven?

"Every high priest is ordained to offer gifts and sacrifices. . . . There are priests that offer gifts according to the law: who serve unto the *example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things *according to the pattern showed to thee in the mount.*" Hebrews 8:3-5.

NOTE.—The earthly sanctuary comprised two apartments: the first, called "the holy place," in which the high priest interceded for the sins of Israel day by day through the year, and the second, "the most holy place," into which the high priest entered once each year on the Day of Atonement to dispose finally of all the sins confessed by the Israelites through the year.

5. When He ascended to heaven, what priestly ministry did Jesus take up?

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"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to *appear in the presence of God for us*." Hebrews 9:24. See also Hebrews 4:14.

NOTE.—The ministry which Jesus began when He ascended was a continual intercessory ministry on our behalf and corresponds with the continual service in the first apartment of the sanctuary on earth. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God," says the writer of the epistle to the Hebrews, "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:14-16.

6. What momentous service took place on the Day of Atonement, and what did it typify?

a. Repentant sinners pronounced clean. "*On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.*" Leviticus 16:30.

NOTE.—"No other nation, ancient or modern, has an institution approaching the Day of Atonement in religious depth—a day of purification and of turning from sins, for which forgiveness is granted through the grace of the merciful God, who holds penitence in as high an esteem as guiltlessness' (Philo)."—J. H. Hertz, *The Pentateuch and Haftorahs*, vol. 3, p. 252.

b. Probation of unrepentant ended. "Whatsoever soul it be that shall not be afflicted in that same day, *he shall be cut off from among his people.*" Leviticus 23:29, 30.

NOTE.—Of the ancient Day of Atonement *The Jewish Encyclopedia* says: "God, seated on His throne to judge the world, . . . openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment. . . . On New Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die."—Art. "Atonement, Day of."

As the continual service in the first apartment of the sanctuary beautifully portrays the intercessory work of Christ since His return to heaven, so this service in the second apartment of the sanctuary on the Day of Atonement vividly emphasizes that the patience of God will one day have an end, and mercy will give place to judgment.

7. What constituted the central ceremony of the Day of Atonement services?

a. The selection of two goats. "He [Aaron] shall take of the congregation of the children of Israel *two kids of the goats* for a sin offering. . . . And Aaron shall cast lots upon the two goats; *one lot for the Lord*, and *the other lot for the scapegoat*." Leviticus 16:5-8.

b. The shedding of the blood of the Lord's goat. "And Aaron shall bring the goat upon which the Lord's lot fell, and *offer him for a sin offering*." Verse 9.

c. The carrying of the blood into the most holy place. "Then shall he kill the goat of the sin offering, that is for the people, and *bring his blood within the veil*, . . . and *sprinkle it upon the mercy seat*, and before the mercy seat." Verse 15.

NOTE.—"The one goat was sacrificed as a sin offering; its blood was carried into the holy place, and the mercy seat was sprinkled with it. Guilt was therefore canceled; by this shedding of blood there was remission."—John Eadie, *Biblical Cyclopedia*, art. "Scapegoat."

8. In what spectacular event did the cleansing of the earthly sanctuary culminate?

"There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, *until he come out*." Verse 17.

NOTE.—The emerging of the high priest from the sanctuary to pronounce the congregation "clean" from all their sins "before the Lord" most fitly foreshadows the "appearance" of Jesus in the clouds of heaven at His second advent. From this it becomes obvious that the investigative judgment of the heavenly day of atonement precedes the second coming of Christ. The return of Jesus is for the purpose of announcing the outcome of this solemn judgment session. When the trump of God sounds, the distinction between the dead "in Christ" and the wicked dead, as also between the living righteous and the living wicked, will already have been made.

9. With what symbolic act did the Day of Atonement end?

"Aaron shall lay both his hands upon the head of the live goat, and *confess over him all the iniquities of the children of Israel*, and all their transgressions in all their sins, putting them upon the head of the goat, *and shall send him away* by the hand of a fit man *into the wilderness*: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Verses 21, 22.

NOTE.—This symbolic act fittingly portrays the final judgment of Satan by which the execution of divine justice will be consummated.

"Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before YHWH [Jehovah] before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with YHWH, but regarded simply as the personification of wickedness in contrast with the righteous government of YHWH."—*The Jewish Encyclopedia*, art. "Azazel."

"The phrase 'scapegoat,' by which the strange term Azazel is rendered in our version, came from the '*hircus emissarius*' of the Vulgate. The term *Azazel* may mean the 'apostate one'—a name which Satan merits, and which he seems to have borne among the Jews. It was Satan that brought sin into the world; and this seduction of man adds to his guilt, and consequently to his punishment. . . . Sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight: it is removed away to a 'land not inhabited'—severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and ruin. The tempted are restored, but the whole punishment is seen to fall on the arch-tempter."—John Eadie, *Biblical Cyclopaedia*, art. "Scapegoat."

10. Did the Israelites know the precise time of the symbolic Day of Atonement?

"On the *tenth day of this seventh month* there shall be a Day of Atonement: it shall be an holy convocation unto you;

and ye shall afflict your souls, and offer an offering made by fire unto the Lord." Leviticus 23:27.

11. What prophetic intimation as to the date of the world's day of atonement was actually given centuries before Christ?

"He said unto me, Unto *two thousand and three hundred days; then shall the [heavenly] sanctuary be cleansed.*" Daniel 8:14.

NOTE.—As the date of the Day of Atonement was definitely specified in the calendar of the Jewish year, so the time of the heavenly judgment session is as definitely indicated in the calendar of time. As shown in the study, "Heaven's Zero Hour," page 556, this period of 2300 literal years began in the year 457 B.C. and terminated A.D. 1844.

12. How was Israel warned of the imminent approach of the Day of Atonement?

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, *a memorial of blowing of trumpets*, an holy convocation." Leviticus 23:24.

NOTE.—The solemn Day of Atonement was preceded by the blowing of trumpets, the sound of shophar, as the Jews called it. This solemn sound, says Dr. Hertz, "has been looked upon from times immemorial as a call to contrition and penitence; . . . as a time of self-examination and humble petition for forgiveness."

Then he quotes Maimonides as saying: "The Scriptural injunction of the shophar . . . has a profound meaning. It says: Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you."—J. H. Hertz, *The Pentateuch and Haftorahs*, vol. 3, p. 251.

13. Will there be a warning of imminent judgment in the latter days corresponding to the blowing of the trumpets before the Day of Atonement?

"I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to Him; for *the hour of His judgment is come.*" Revelation 14:6, 7.

NOTE.—"There is no achievement or partial realization in history, no fulfillment of meaning or achievement of virtue by which man can escape the final judgment. The idea of a 'last' judgment expresses Christianity's refutation of all conceptions of history, according to which it is its own redeemer and is able by its process of growth and development, to emancipate man from the guilt and sin of his existence, and to free him from judgment."—Reinhold Niebuhr, *The Nature and Destiny of Man*, vol. 2, p. 293.

14. Who would be called out by this judgment-hour message?

"Here is the patience of the saints: here are *they that keep the commandments of God, and the faith of Jesus.*" Verse 12.

15. Did such a warning message develop at the appointed time?

It surely did, as has been shown in the study, "Heaven's Last Appeal," page 598.

16. By what proclamation will heaven's judgment session be concluded?

"He that is unjust, *let him be unjust still*: and he which is filthy, *let him be filthy still*: and he that is righteous, *let him be righteous still*: and he that is holy, *let him be holy still.*" Revelation 22:11.

17. What urgent appeal should therefore be heeded by all?

"Gather yourselves together; . . . *before the decree bring forth. . . . Seek ye the Lord*, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

The Day of the Lord

1. BESIDES presiding over the investigative judgment in heaven, what other work is committed to Jesus?

"The Father . . . hath given Him authority to *execute judgment* also, because He is the Son of man." John 5:26, 27.

NOTE.—"Jesus was constantly making it plain that during His ministry on earth He would in no way act as a judge. But He also made it very plain that at the end of time God would commit all judgment into His hands, and that the whole race of mankind would at last stand before Him in judgment."—Earl L. Douglass, *The Faith We Live By*, page 132.

2. When will the execution of God's judgments begin?

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh* with ten thousands of His saints, *to execute judgment upon all*." Jude 14, 15.

NOTE.—"As Christ stands in the center of history, so also He stands at the beginning and the end; He is the *Logos*, by whom and in whom all that is was created. He is *Judge* of the world in the power of the Father. Because He is thus the Mediator of creation and the consummation, He can be Lord of all ages, like God Himself, the Beginning and the End."—H. D. Wendland, *The Kingdom of God*, page 151.

3. By whom will the work of separation between the righteous and the wicked be carried out?

"*The angels shall come forth*, and sever the wicked from among the just." Matthew 13:49.

4. What will the judgment day be to the wicked?

"Blow ye the trumpet: . . . for the day of the Lord cometh, for it is nigh at hand. A day of *darkness* and of *gloomi-*

ness, a day of *clouds* and of *thick darkness*, as the morning spread upon the mountains." Joel 2:1, 2. See also Joel 1:15; Zephaniah 1:14, 15; 2:2, 3.

NOTE.—For the wicked it will be a terrible day, for at long last they will drink to the dregs the cup of the wrath of God.

5. What will be their fate?

"The Lord Jesus shall be revealed from heaven with His mighty angels, *in flaming fire taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

6. How will the righteous feel in the day of Christ's return?

"Herein is our love made perfect, that we may have *boldness* in the day of judgment: because as He is, so are we in this world." 1 John 4:17.

7. With what will they be rewarded?

a. Praise, honor, and glory. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto *praise and honor and glory* at the appearing of Jesus Christ." 1 Peter 1:7.

b. An inheritance. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, *inherit the kingdom* prepared for you from the foundation of the world." Matthew 25:34.

8. Where will the righteous be taken?

"In My Father's house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you.* And if I go and prepare a place for you, *I will come again, and receive you* unto Myself; that where I am, there ye may be also." John 14:2, 3.

NOTE.—“The advent of Christ, then, for which I look, and for which I would have all men look, is not a *post-millennial*, but a *pre-millennial* coming; not a coming long hence, after an era of liberty and perfection such as orators and poets have dreamed of, but a coming which is to usher in and begin the promised age of gold, and introduce to the world the fruits of a consummated redemption. *It is Christ's coming that is to make the millennium*, and not the millennium which is to prepare the world for Christ's coming.”—Joseph A. Seiss, *The Last Times*, page 40.

9. For how long will they dwell in heaven?

“They lived and reigned with Christ *a thousand years*.”
Revelation 20:4.

10. What will take place during the millennium?

a. Saints investigate the cases of the wicked. “Do ye not know that the saints shall *judge the world*?” 1 Corinthians 6:2.

b. They judge also the wicked angels. “Know ye not that we shall *judge angels*. Verse 3.

NOTE.—During this period God will convene a last judgment session to pronounce final sentence upon the wicked, upon Satan, the instigator of the great rebellion, and upon the angels who associated with him. The hearts of the saints will be solemnized as they learn more of the desperate revolt which brought such terrible consequences to heaven and earth.

11. What vision of the final judgment scene at the end of the millennium was shown to John?

“I saw *a great white throne*, and Him that sat on it. . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire.” Revelation 20:

11-15.

How Will God Punish the Wicked?

1. How remote is salvation from the wicked?

"Salvation is *far from the wicked*: for they seek not Thy statutes." Psalm 119:155.

2. What is reserved for sinners?

"After thy hardness and impenitent heart *treasurest up unto thyself wrath* against the day of wrath and revelation of the righteous judgment of God." Romans 2:5.

3. In what will their fate consist?

a. Cut off and rooted out. "The wicked shall be *cut off* from the earth, and the transgressors shall be *rooted out* of it." Proverbs 2:22. "Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be *cut off*." Psalm 37:22. See also verse 9.

b. Cast out. "Then said the king to the servants, Bind him hand and foot, and take him away, and *cast him into outer darkness*; there shall be weeping and gnashing of teeth." Matthew 22:13.

NOTE.—"God would have us understand what an awful thing sin is and what fearful punishment it deserves."—Charles G. Finney, *Sermons on Gospel Themes*, page 53.

4. To what will they be consigned?

"The wicked shall be *turned into hell*, and all the nations that forget God." Psalm 9:17.

5. By what illustrations is their utter end vividly portrayed?

a. Dashed in pieces like a potter's vessel. "Thou shalt *dash them in pieces* like a potter's vessel." Psalm 2:9.

b. Vanish as early dew. "Therefore they shall be as . . . *the early dew that passeth away.*" Hosea 13:3.

c. Fly away as dreams. "He shall *fly away as a dream*, and shall not be found: yea, he shall be *chased away as a vision of the night.*" Job 20:8.

6. What will become of their name and their memory?

"The face of the Lord is against them that do evil, to *cut off the remembrance of them from the earth.*" Psalm 34:16.

7. How irrevocable will their end be?

"There are the workers of iniquity fallen: they are cast down, and *shall not be able to rise.*" Psalm 36:12. "Therefore shall his calamity come suddenly; suddenly shall he be *broken without remedy.*" Proverbs 6:15.

8. How enduring will be their punishment?

a. Everlasting punishment. "These shall go away into *everlasting punishment.*" Matthew 25:46.

b. Everlasting judgment. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of *eternal judgment.*" Hebrews 6:2.

c. Everlasting destruction. "Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:9.

9. What death, then, is most to be feared?

"*Fear not them which kill the body*, but are not able to kill the soul: but rather *fear Him which is able to destroy both soul and body in hell.*" Matthew 10:28.

Will Hell Burn Forever?

1. WHAT will be God's instrument of judgment upon the wicked?

"The heavens and the earth, which are now, by the same word are kept in store, *reserved unto fire against the day of judgment* and perdition of ungodly men." 2 Peter 3:7.

2. What will be its source?

"Our God is a *consuming fire*." Hebrews 12:29.

3. What special name is given to these fires of divine wrath?

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in *hell* [Gehenna]." Matthew 10:28.

NOTE.—Gehenna means "the valley of Hinnom," and has reference to a valley on the south side of Jerusalem which was "used as a place to cast carcasses of animals and malefactors, which were consumed by fire constantly kept up."—Liddell and Scott, *Greek Lexicon*.

4. For whom are they prepared?

"Depart from Me, *ye cursed* [sinners], into everlasting fire, prepared for *the devil* and *his angels*." Matthew 25:41.

5. In what ways will the fire burn the wicked?

a. It will rain upon them. "Upon the wicked *He shall rain snares, fire and brimstone*, and an horrible tempest: this shall be the portion of their cup." Psalm 11:6. See also Revelation 20:9.

b. Earth will melt beneath them. "The heavens shall

pass away with a great noise, and *the elements shall melt* with fervent heat, *the earth also* and the works that are therein shall be burned up." 2 Peter 3:10.

6. What will become of the wicked who are engulfed in the fire?

a. Destroyed. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall *destroy* with the brightness of His coming." 2 Thessalonians 2:8.

b. Consumed. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall *consume*; into smoke shall they *consume* away." Psalm 37:20.

c. Not be. "Yet a little while, and *the wicked shall not be*: yea, thou shalt diligently consider his place, and *it shall not be*." "Yet he passed away, and, lo, *he was not*: yea, I sought him, but *he could not be found*." Verses 10, 36.

NOTE.—"There are plenty of representations from the earliest times of the judgment of the individual, of the bringing of the soul before the enthroned Christ, . . . but no hint or suggestion that the tortures of hell entered into their thoughts either in the cemeteries or at home."—Clement F. Rogers, *The Fear of Hell*, pages 35, 36.

7. By what vivid illustrations is their utter end emphasized?

a. Like chaff or stubble. "He will *burn up the chaff* with unquenchable fire." Matthew 3:12. See also Malachi 4:1.

b. Like smoke and wax. "*As smoke* is driven away, so drive them away: *as wax* melteth before the fire, so let the wicked perish at the presence of God." Psalm 68:2. See also Psalm 37:20.

8. From what expressions has the notion wrongly arisen that the fires of judgment will burn forever?

"Then shall He say also unto them on the left hand, De-

part from Me, ye cursed, into *everlasting fire*." Matthew 25:41. See also Matthew 18:8. "Where *their worm dieth not, and the fire is not quenched*." Mark 9:44.

NOTE.—"Everlasting fire" does not mean fire that will burn forever, but which will produce everlasting results, that is, the eternal destruction of sinners. Similarly, "unquenchable fire" does not mean fire which *will not* be put out, but which *cannot* be put out until it has done its work.

9. What other statement is erroneously quoted as an evidence of the endless existence of the wicked in torment, and how is it to be understood?

"*The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night*, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:11.

NOTE.—This passage has reference not to the last judgment but to the "torment" of the wicked when the plagues are poured out upon them. Revelation 15:1; 16:1, 2. The Greek word *aeon* here translated "forever" does not always mean "without end," but is to be understood by the context. In 1 Samuel 1:22, 28, for instance, "forever" means "as long as he liveth." See also Exodus 21:6; Jonah 1:17; 2:6. Thus torment "forever" means while life lasts. When life ceases the torment will cease.

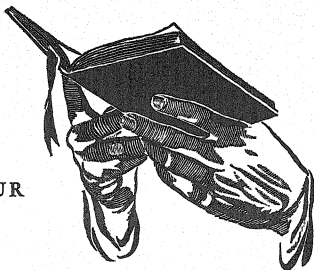
10. What examples have we of "everlasting destruction" which corroborate the fact that neither sinners nor the fires of hell burn forever?

"Even as *Sodom and Gomorrah*, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for *an example*, suffering *the vengeance of eternal fire*." Jude 7. See also 2 Peter 2:6.

11. What name given to the fiery judgment finally settles for us the fate of the wicked?

"Death and hell were cast into the lake of fire. This is *the second death*." Revelation 20:14. See also Revelation 21:8.

PART
TWENTY-FOUR



WHAT THE BIBLE
TEACHES ABOUT...

The Kingdom of God

Shall We Go to Heaven?

God's New Order

Who Will Be There?



Shall We Go to Heaven?

1. WHAT is "heaven"?

a. God's dwelling place. "Is not God *in the height of heaven?*" Job 22:12. "Hear Thou *in heaven Thy dwelling place.*" 1 Kings 8:30.

b. The place of His throne. "Immediately I was in the spirit: and, behold, *a throne was set in heaven*, and One sat on the throne." Revelation 4:2. "The *Lord's throne* is in heaven." Psalm 11:4.

2. Who dwell with the Father in heaven?

a. Christ. "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He [Jesus] had by Himself purged our sins, *sat down on the right hand of the Majesty on high.*" Hebrews 1:3.

b. The angels. "A fiery stream issued and came forth from before Him: *thousand thousands* [angels] *ministered unto Him*, and *ten thousand times ten thousand* stood before Him." Daniel 7:10.

c. Certain saints translated without seeing death. "By faith *Enoch was translated* that he should not see death." Hebrews 11:5. "There appeared a chariot of fire, and horses of fire, and parted them both asunder; and *Elijah went up by a whirlwind into heaven.*" 2 Kings 2:11. See also Matthew 17:3.

3. What is Jesus' desire for all who love and serve Him? "Father, I will that they also, whom Thou hast given Me,

be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17:24.

4. What is He now preparing in heaven for their occupation?

"I go to prepare *a place for you.*" John 14:2.

5. How may we co-operate in storing up treasure in heaven?

"*Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*" Matthew 6:20.

6. When will the saints be privileged to enter the heavenly mansions?

"If I go and prepare a place for you, *I will come again, and receive you unto Myself; that where I am, there ye may be also.*" John 14:3.

7. Is it intended that the righteous should dwell forever in heaven?

"The heaven, even the heavens, are the Lord's: but *the earth hath He given to the children of men.*" Psalm 115:16. See also Isaiah 45:18.

8. Where are they to enjoy their eternal reward?

"Behold, *the righteous shall be recompensed in the earth:* much more the wicked and the sinner." Proverbs 11:31.

NOTE.—"God's kingdom is a kingdom for the earth, for the whole of creation; it aims at becoming a kingdom on earth. It is not a metaphysical realm behind or above this world, lying behind the things of this world or hovering over them. . . . That is the direct and simple import of the New Testament message of the kingdom of God."—H. D. Wendland, *The Kingdom of God*, page 146.

9. For how long will heaven be their temporary home?

"I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ *a thousand years*." Revelation 20:4.

10. How will the earth be prepared for the reception of the saints?

"As the *new heavens* and the *new earth, which I will make*, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isaiah 66:22.

11. How spectacular will be their return to the renewed earth?

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, *New Jerusalem, coming down from God out of heaven*, prepared as a bride adorned for her husband." Revelation 21:1, 2. See also verse 10.

12. What promises will then be fulfilled?

a. Saints inherit the earth. "Evildoers shall be cut off: but those that wait upon the Lord, *they shall inherit the earth*." Psalm 37:9.

b. They will dwell there forever. "The righteous shall inherit the land, and *dwell therein forever*." Verse 29.

God's New Order

1. How completely will the earth be renovated for the occupation of the redeemed?

"Behold, I create *new heavens* and a *new earth*: and the former shall not be remembered, nor come into mind." Isaiah 65:17.

NOTE.—"Redemption reaches just as far as the effects of sin have gone. Sin has not torn down one thing which Christ will not rebuild. It has not destroyed one thing which redemption will not replace; has not lost one thing which redemption will not regain; has not impaired one thing which redemption will not repair."—J. A. Huffman, *Redemption Completed*, page 40.

2. What transformations will God effect in inanimate nature?

a. Productivity restored. "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*" Isaiah 35:1. See also Isaiah 32:15.

b. All trace of the curse removed. "*Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.*" Isaiah 55:13.

c. Extremes of climate eliminated. "Neither shall the sun light on them, *nor any heat.*" Revelation 7:16.

d. Nature will again rejoice and sing. "The mountains and the hills shall *break forth before you into singing*, and all the trees of the field shall *clap their hands.*" Isaiah 55:12.

3. What harmony will be restored among the animal creation?

"*No lion shall be there, nor any ravenous beast shall go up*

thereon, it shall not be found there." Isaiah 35:9. "*The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord.*" Isaiah 65:25. See also Isaiah 11:6-9.

4. How abundant will be the sustenance of the redeemed?

"They shall *hunger no more, neither thirst any more. . . .* For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Revelation 7:16, 17.

5. Of what, in particular, will they be privileged to partake?

a. The tree of life. "Blessed are they that do His commandments, that they may have right to *the tree of life*, and may enter in through the gates into the city." Revelation 22:14.

b. Water of life. "He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the *water of life* freely." Revelation 21:6.

6. What perfection of health will they enjoy?

a. All disease eliminated. "*The inhabitant shall not say, I am sick.*" Isaiah 33:24. "Then *the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.*" Isaiah 35:5, 6.

b. All pain banished. "*Neither shall there be any more pain.*" Revelation 21:4.

7. How developed will be their knowledge and understanding?

"Now we see through a glass, darkly; but then face to face: now I know in part; but *then shall I know even as also I am known.*" 1 Corinthians 13:12.

8. Above all, what will have been removed from the hearts of men?

"An highway shall be there, and a way, and it shall be called The way of holiness; *the unclean* shall not pass over it." Isaiah 35:8. "There shall in no wise enter into it *anything that defileth*, neither whatsoever *worketh abomination*, or *maketh a lie*: but they which are written in the Lamb's book of life." Revelation 21:27.

9. How will the redeemed occupy themselves?

a. Build and inhabit. "They shall *build houses*, and inhabit them." Isaiah 65:21.

b. Sow and reap. "And they shall *plant vineyards*, and eat the fruit of them." Verse 21.

c. Administer their great inheritance. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, *inherit the kingdom* prepared for you from the foundation of the world." Matthew 25:34.

10. What security of possession will all enjoy?

a. Possessions will be secure to all. "My people shall dwell in a *peaceable habitation*, and in *sure dwellings*, and in *quiet resting places*." Isaiah 32:18.

b. None will be robbed of the reward of their labor. "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall *long enjoy the work of their hands*." Isaiah 65:22.

11. What harmony will reign among men?

a. Wars will have ceased forever. "*He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.*" Psalm 46:9.

b. Peace will have come to stay. "The work of righteousness shall be *peace*; and the effect of righteousness *quietness and assurance forever.*" Isaiah 32:17.

12. What joy will the redeemed find in the life and occupations of the kingdom?

"This is the day which the Lord hath made; *we will rejoice and be glad in it.*" Psalm 118:24. "Ye shall go out with joy, and be led forth with peace." Isaiah 55:12. See also Zephaniah 3:16, 17.

13. What will pass forever from their experience?

"God shall *wipe away all tears* from their eyes; and there shall be *no more death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain*: for the former things are passed away." Revelation 21:4. "There shall be *no more curse.*" Revelation 22:3.

14. What will be the greatest privilege of the kingdom?

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and *He will dwell with them*, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3. "The throne of God and of the Lamb shall be in it; and *His servants shall serve Him*: and *they shall see His face.*" Revelation 22:3, 4.

NOTE.—"What passage of Scripture conveys the sweetest description of heaven?" a teacher asked a class in which the famous Thomas a Kempis was a pupil. One student replied: "There shall be no more sorrow there." Another: "There shall be no more death." Another: "They shall see His face." But Thomas, the youngest in the class, responded: "And His servants shall serve Him."

Who Will Be There?

1. WHAT did Jesus promise to His disciples?

"*I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom.*" Luke 22:29, 30.

2. To what does Paul declare the redeemed are called?

"That ye would walk worthy of God, *who hath called you unto His kingdom and glory.*" 1 Thessalonians 2:12.

3. How universal did he declare the gospel invitation to be?

"There is *no difference* between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For *whosoever shall call* upon the name of the Lord shall be saved." Romans 10:12, 13.

NOTE.—Among the kingdoms of men there are discriminations as to who may or may not be granted the privileges of citizenship. Some nationalities are completely barred to certain countries. But in the kingdom of God there are no prohibitions. "All" are invited. "Whosoever will" may come.

"Thus are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; but He sends out an earnest invitation to come. He sets it forth as a favor done to Himself if those invited will come and partake of the infinite blessings provided by His infinite love. His invitation, how gracious, how full, how free! None of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample. They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invitations and entreaties that Mercy has given them to turn and live, were

not sufficiently full and free. From the very beginning, there has been a power exerted as strong as could be exerted and still leave man his own free agent,—a power to draw him heavenward, and raise him from the abyss into which he has fallen. Come! has been the entreaty of the Spirit from the lips of God Himself, from the lips of His prophets, from the lips of His apostles, and from the lips of His Son, even while, in His infinite compassion and humility, He was paying the debt of our transgression.”—Uriah Smith, *The Prophecies of Daniel and the Revelation*, rev. ed., p. 777.

4. What transfer of citizenship will God effect on behalf of those who seek an entrance into His kingdom?

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath *delivered us from the power of darkness*, and hath *translated us into the kingdom of His dear Son*.” Colossians 1:12, 13.

5. What price has Jesus paid for our spiritual “naturalization”?

“Forasmuch as ye know that ye were *not redeemed with corruptible things*, as silver and gold, from your vain conversation received by tradition from your fathers; but *with the precious blood of Christ*, as of a lamb without blemish and without spot.” 1 Peter 1:18, 19.

6. How may we indicate our acceptance of the divine invitation?

a. Love to God. “The seed also of His servants shall inherit it: and *they that love His name* shall dwell therein.” Psalm 69:36.

b. Obedience to His commandments. “Blessed are *they that do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14.

7. Into what spiritual fellowship are the subjects of

Christ's kingdom even now being gathered together?

"Ye are a *chosen generation*, a *royal priesthood*, an *holy nation*, a *peculiar people*; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now *the people of God*: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9, 10.

NOTE.—Amidst the kingdoms of men there is in process of formation another kingdom, not outward and temporal, but invisible and spiritual. It is called "the kingdom of grace" to distinguish it from the future "kingdom of glory," its visible and final expression. Its subjects are scattered over the face of the earth. They differ in color, and dress, and customs. They speak many tongues. Yet they are bound together by the ties of a common allegiance to the coming King and a common citizenship in the coming kingdom of God.

8. What privileges of the kingdom are already theirs?

"And have *tasted* the good word of God, and *the powers of the world* to come." Hebrews 6:5.

NOTE.—Though the subjects of the kingdom must wait a little longer for their full inheritance, the spiritual privileges of the kingdom are immediately available. Its joy lights up their faces and shines forth from their countenances. Its peace possesses their hearts in the midst of the clash and confusion of the kingdoms of men.

9. What has God given to the redeemed as an "earnest" of their full inheritance?

"In whom also after that ye believed, *ye were sealed with that Holy Spirit of promise*, which is *the earnest of our inheritance* until the redemption of the purchased possession, unto the praise of His glory." Ephesians 1:13, 14.

10. With what universal proclamation will the gospel invitation close?

"This gospel of the kingdom shall be *preached in all the world for a witness* unto all nations." Matthew 24:14.

11. From whence will the subjects of the kingdom be drawn?

"I say unto you, That many shall come *from the east and west*, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8:11.

12. What epoch-making event will immediately follow the close of the gospel witness?

"*Then shall the end come.*" Matthew 24:14.

13. What wonderful day will then dawn for the saints?

"The Ancient of Days came, and judgment was given to the saints of the Most High; and *the time came that the saints possessed the kingdom.*" Daniel 7:22.

14. What welcome will they receive at the hands of the King?

"Then shall the King say unto them on His right hand, *Come, ye blessed of My Father, inherit the kingdom* prepared for you from the foundation of the world." Matthew 25:34.

NOTE.—"This is the reward of the saints. This is the restoration of a sin-cursed world. This is Paradise restored. For this Christ is calling His people today, not to be the subjects but the sovereigns of the coming age."—A. B. Simpson, *Back to Patmos*, pages 82, 83.

15. How will they feel as they enter into the promised inheritance?

"The ransomed of the Lord shall return, and *come to Zion with songs and everlasting joy* upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

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